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*Mr. Kenrick on the History and actual Condition of the Unitarians in Transylvania.*

UNITARIANISM in *Transylvania*, or, as it is called by the Germans, *Siebenbürgen*, is well known to have derived its origin from George Blandrata, an Italian physician, who had left his native country on account of the freedom of his opinions, and, after residing at Geneva and in Poland, was invited into Transylvania on account of his reputation in the medical profession, to be physician to the king, in 1563. He converted to his opinions Franciscus Davidis, at that time a Calvinistic preacher, and by the high favour which he enjoyed with the young prince, John II., prevailed upon him to displace his own preacher, and give the place of court preacher to Davidis. Basilu, *Plebau*, or Minister, of the Saxon Church in Clausenburg, having been converted to the same opinions, and employing his talents as a preacher in their diffusion, the Unitarian doctrine came to be not only patronized by the king and many of the nobles and courtiers, but also to be very popular among the lower orders. It was not to be expected that the Lutherans and Calvinists would remain tranquil spectators of this defection from the true faith; in 1566, a Synod was called together at Torda, in the same year another at Marus-Vasarhely, where each party exhibited Theses and Anti-theses without any result. At the command of the young king, a conference was held, in 1568, at Weissenburg, (*Alba Julia*), in the Royal Palace, during ten successive days. "Disputationem cum fervore orsi, sine omni, qui in Ecclesiam Christi redundaret, fructu clausurunt:" it was, however, enacted under pain of death, that each party should abstain from injurious reflections upon the other, and that no *new* dogmas should be broached. Unitarianism continued to flourish during the remainder of the reign of John II., and at the very last diet which was held in his reign, a few weeks only before his death, it was placed among the *received* religions of

Transylvania, (as opposed to the *tolerated*,) and freedom of religious worship and eligibility to all offices of state were conferred upon the professors of it, exactly as these had been before possessed by the Catholic, Lutheran and Reformed religions. Although himself apparently an Unitarian, it does not appear that he employed any force against the orthodox, and it is probable that he was the author of a saying attributed to his successor, Stephen Bathory, with whose conduct it by no means suited: "*Regem se esse populorum, non conscientiarum; triaque esse quæ Deus sibi reservaverit, creare aliquid ex nihilo, prænosse futura, conscientiis dominari.*" Stephen Bathory, who was a zealous Catholic, did not choose directly to attack the Unitarians, but drove them from Court, and invited the Jesuits into Transylvania, and gave them rich foundations in the places where Unitarianism most abounded, namely Clausenburg and Weissenburg, from which they diffused their missions over the adjacent country. In the reign of his brother and successor Christopher Bathory, occurred the unhappy schism between Blandrata and Davidis respecting the worship of Christ, which ended in the condemnation of Davidis's opinions, and the confinement of himself and his son-in-law in a loathsome prison, where they perished miserably. I shall only observe, upon this disgraceful history, that Blandrata, however inconsistently he acted as a professed lover of the truth, was wise in his generation as the founder and head of a party. Nothing could have been more unfavourable to the stability of the newly-erected edifice, than to be divided against itself. A church without an authoritative confession would be considered in those days as a monster incapable of being received into political union; indeed it may be doubted whether the very idea of an *established* religion, such as Unitarianism was and is in Transylvania, does not include

that of a *test*, by which it may be ascertained who really belong to the privileged religion. Independently of this the general adoption of the doctrine of Davidis, would have placed Unitarianism in so marked a contrast with other religious sects, as would probably have led to its proscription. The worship of Christ may be explained away by one who wishes to appear heterodox, into an apostrophe of piety and gratitude, while one who wishes to appear orthodox may place himself by means of it, upon a level with the most orthodox, especially when it is joined with the ascription of the titles of Divinity to our Saviour. The wish of Blandrata, therefore, to prevent the spread of the opinions of Davidis was the result of policy rather than bigotry; and, as a piece of policy, the subsequent history of the Unitarians in Transylvania will justify him. Their existence has been precarious, and they have always found it advisable to represent the difference between themselves and other sects of Christians as being as small as possible. Davidis had been the first Superintendent of the Unitarians, and after his death this office was conferred upon Demetrius Hunyades. It was his first care to restore the unity of the Church, which the doctrines of Davidis had disturbed, by drawing up a Confession of Faith and re-establishing the use of Infant Baptism, which had been for two years neglected. Some add that the Lord's Supper had equally fallen into disuse, (Walch's *Neueste Religions-geschichte*, V. 172,) but this is probably a mistake. Benkó (Transylvania, Lib. iv. C. xvi.) speaks only of baptism, the neglect of which is easily accounted for by the opinions which Socinus is known to have held on this subject. The confession of Hunyadi recognizes the right of Christ to the title of God and to worship, although not of the same kind as the Father. He died in 1592, and was succeeded by the celebrated George Enyedi, who filled the office of Superintendent till 1597. About sixty years ago, in digging a grave in Clausenburg, a tablet of brass was found with an inscription in letters of gold, which appears to have stood upon his coffin: "Hic sepultum jacet corpus eruditione, ingenii subtilitate et pietate Cl. Viri D. Georgii Enyedini, Superintendentis Ecclesiarum, Unum Deum

Patrem et Mediatorem Jesum profitentium, qui scholam per sexennium, ecclesias pariter sex annis, fideliter magno cum fructu administravit. Tandem colicâ passione correptus, anno ætatis suæ 42 extinctus est, A. D. 1597, die 24 Nov. horâ 4." His work, "Explicationes Loc. SS. Vet. et Nov. ex quibus Trinitatis dogma stabiliri solet," is an enlargement of an unpublished treatise of Stephen Basilu above mentioned; "Responsiones in Locu V. et N. Testt. quibus fides de SS. Triade adstruitur." The work of Enyedi was published without date or name of place, and the circumstances attending the first edition of it are almost wholly unknown. The Unitarians had at first a press of their own, but it was taken from them in the year 1588, and given to the Jesuits by their zealous patron, Christopher Bathory. *Siebenbürgische Quartal-schrift*, 1795.

I find nothing particular recorded of the history of the Unitarian Church under its next Superintendents, John Kosa, Matthew Torotskai, Valentine Radecius and Paul Csanadi; it is evident, however, that the opinions of Davidis were very far from being rooted out by the violence of Blandrata towards him, and the introduction of a more orthodox confession. On the contrary, the numbers of the adherents to them constantly increased: a diet which was held in the year 1618, in the reign of Gabriel Bethlen, decreed that those who refused to worship Christ should be deprived of their privileges; and many of them were consequently excluded from communion by their respective churches, by which they lost their political rights; and they would probably have been more hardly dealt with, had not the prince been so much occupied in war, and many of the Magnates been inclined to their opinions [Walch, p. 178]. In the year 1638, however, in the reign of George Ragolzki I., a violent dispute among the Unitarians themselves, brought them into danger of losing their privileges. Matthias Rasoris, an Unitarian minister, son of a Senator of the first rank, having been four times disappointed in his hope of obtaining the place of Superintendent, began to preach violently against the actual Superintendent Daniel Beke, and accused him of heresy, &c. In consequence of this, a



Synod and Diet were held at Dees, where the prince presided in person, and Beke, to clear himself and the rest of the Unitarians from the charges against them, delivered a confession of faith, in which the worship of Christ is distinctly insisted upon. The summons to attend the Synod diffused great alarm among those who had refused this worship, and it is said that many of them went over to the Reformed Church, to which the prince was zealously attached. It was decreed that this should in future be considered as the creed of the Unitarian Church, and the test of their right to the privileges granted to the four established religions. At the same time, very severe laws were made against certain *Judaizers*, whom the orthodox writers are desirous of connecting with the Unitarians, with whom they had probably nothing in common but the profession of the Divine Unity. One of these persons was stoned to death at the Synod of Dees by the people, in a transport of indignation at his blasphemies. During the superintendency of the successors of Daniel Beke, John Jarai, Balthasar Kontz, nothing particular is recorded by the Transylvanian Churches. Upon the expulsion of the Unitarians from Poland in 1658, about 400 of them endeavoured to take refuge in Transylvania; but they were attacked on the frontiers of Hungary by a band of robbers, and infectious disorders so reduced the numbers of those who escaped, that not above thirty reached Clausenburg. They received the most friendly welcome from their brethren. They long retained their language and a separate place of worship, but have at last melted down into the general mass. To the Superintendents already enumerated succeeded Daniel Szenlivany, Paul Bedö, 1689, Michael Kovendi, 1691, and Michael Almasi, 1692. In the year 1699, Transylvania was permanently united to Austria. The Diploma Leopoldinum, the charter of its liberties and privileges, assures the free exercise of their religion, the possession of their churches, schools, lands and political rights to the Unitarians, in common with the other three established sects. It was not long, however, before they felt the effects of the Catholic bigotry of the House of Austria; in 1716, at the command of Charles VI., Count

Steinville, commanding in Transylvania, forcibly took from them the church which John II. had given them, their college and their printing-press. This press they had procured about twenty years before from Dantzic, at a heavy expense, in order to avail themselves of a sentence pronounced in their favour by the Diet—"Prouti Typographiæ tentionem nemo Unitariis prohibuit, ita ejusdem usum nemo prohibet." At the same time that they suffered this violence at Clausenburg, they were also compelled to give up their Church and College at Carlsburg, and the Roman Catholics took possession of both. In other respects they preserved their freedom. Sigismund Palfi was their next Superintendent, and, after a very short interval, was succeeded by Michael Szent-abrahami, who was also Professor of Theology, and drew up a system which in MS. was used by the Unitarian schools. He was succeeded by Stephen Aagh, who was living when Benkő published his Transylvania, in 1778. He was followed by George Markös, who published in 1787, "*Systema Theologiæ Secundum Unitarios*," the textbook of their students of Theology. The permission to do this was obtained from the liberality of Joseph II.

According to Benkő, the Unitarians in 1766, amounted to 28,647; by an enumeration in the year 1789, they had increased to 31,921. Transylvania contains three distinct nations; the Saxons, the Hungarians, and the Szeklers (Siculi). No Unitarians are found among the Saxons; the doctrines of Blandrata and Davidis found from the first more acceptance among the two latter classes; the Saxons who were converted, were disowned by the rest of their fellow-colonists, and naturally joined themselves to the Hungarians and Szeklers; the mortality of the great towns occasioned the Saxon Unitarians in Clausenburg, who were engaged in manufactures, to recruit the numbers of their apprentices and work-people from the country, and thus the German and Hungarian blood became more and more mixed, so that at length the original German names of families have been translated into Hungarian, and the people themselves have adopted this language. Their physiognomy and habits of life are said, however, still to point out

their German origin. The meaning of the name *Szekler* and the origin of the people who bear it is still obscure, after all the investigations which the Transylvanian antiquaries have bestowed upon it. In language and manners they are Hungarians, but they have evidently settled in Hungary earlier than the great body of the people, and they are distinguished by some political privileges and have their own code of laws. They are chiefly found in the North and East of Transylvania. "Qui non in Siculia affabiles, liberales et hospitalissimos reperiet, tales certè incassum (sicut diversoria inter Siculos; quanta ergo hospitalitas!) uspiam quæsiverit. Indoles quoque Siculorum præcipua, ingenium acerrimum." Benkô, Tom. I. p. 402. The greater part of the Unitarians are now to be found among the Szeklers.

The Unitarians in Transylvania had, in the year 1796, one hundred and ten primary churches, and fifty-four filial churches, which are divided again into eight dioceses. The ecclesiastical concerns are managed, as among the Lutherans and the Reformed, by a superior and inferior consistory, the latter being a sort of permanent committee for the dispatch of business which does not admit of delay. The superior consistory is composed of thirteen clergymen and twenty laymen, presided by a layman, who is one of the two curators of the churches and schools, and a clergyman who is the Superintendent for the time being. Its functions are to fill up the vacant parishes and schools, and generally to regulate all matters connected with religion and education. In each diocese (Sprengel) is a court for the determination of matrimonial causes, which the clergy of each religion decide without the interference of the civil magistrate. The court which takes cognizance of these causes is composed of a Dean, a Syndicus, two Lay-Curators or Directors, (who are generally the most considerable persons among the Unitarian nobility, chosen by the majority of voices, but subject to the approbation of the Superior Consistory,) and five clergymen. If the parties are dissatisfied with the sentence they may appeal to an assembly of the whole diocese, and from that to the Superior Consistory. Synods are held twice every year; in January, at

Clausenburg, in June, in some one or other of the eight dioceses; at these times candidates are ordained for the ministry after a rigid examination. Clausenburg is the principal seat of the Unitarians; they had here, and in the diocese of the same name, in 1796, five primary and eight filial churches. Their church in the city was built in 1796, and is a very handsome edifice; on the front is an inscription—"In honorem solius Dei;" which the Emperor of Austria is said to have read with some surprise, when he visited the public buildings of Clausenburg a few years ago. The tower is furnished with three bells, all of which have mottos alluding to the fortunes of Unitarianism in Transylvania. "Per varios casus." "Ut portu meliore quiescam." "Salus tantum ab alto." In Clausenburg is also the Unitarian College, to which the youths of this religion repair when they have received a previous education at the Gymnasium or the common schools. The number of students is between two and three hundred. Properly speaking, it is both a school and a college. The eight lowest classes are taught by senior students; the elements of Latin, History, Geography and Religion form the course of instruction; the teachers receive in the four lowest classes twenty-one guildens (eleven guildens make a pound sterling); in the four highest thirty-one, as yearly salary. The four classes which are properly academical are taught by four professors, each of whom lectures daily three hours, and is required to terminate his course in two years. The name of the present Professor of Theology is *Silvester*; Philosophy, *Tüzi*; History, *Molnos*; Mathematics and Natural Philosophy, *Szekely*. The largest salary is 1000 guildens a-year, and of this a considerable part is derived from what is called the *Sukian Fund*, from *Ladislaus Suki*, a rich, unmarried Transylvanian noble, who, about 40 years ago, left his property, amounting to 60,000 guildens, for this purpose. The students are remarkable (according to the testimony of Thorwächter, who was himself a Calvinist) for diligence and good morals. Marienburg (Geogr. von Siebenbürgen) says that the children in the Unitarian schools work without intermission from six in the morning till twelve, and from one



p. m. till eight. It may easily be conceived that in a land like Transylvania, so remote from the foci of literature and science, where communication is so difficult, and books so scarce, a course of academical instruction cannot be very complete:—to remedy this deficiency the students of the Lutheran and Reformed, as well as the Unitarian College, have been accustomed to repair to foreign Universities to complete their education. The two former have *stipendia* or exhibitions at various Universities in Germany, Holland, &c., but no provision of this kind is made for the Unitarian students. Nevertheless young men of promising talents have generally found means to study for a time at some foreign University; several have been at the University of Göttingen, one as lately as the spring of 1819. This source of improvement is in future to be closed.

The Emperor of Austria is afraid of the effect which a resort to foreign countries may have upon his subjects' minds, and has accordingly erected a Protestant Professorship of Theology at Vienna, and thither, in future, must all resort who wish to have an university education beyond what the institutions of their own provinces afford. This cruel regulation has been made in open violation of the privileges which his predecessor and himself have solemnly confirmed to the Transylvanians.

The mode of conducting public worship among the Unitarians is nearly the same as in the Reformed Churches in Germany, only that instead of a hymn-book, they use an old translation of the Psalms into the Hungarian language. The prayers are free; some prescriptive phrases of the adoration of Christ are introduced into them, but this is by no means studiously brought forward. The Unitarian clergy preach without notes. It has been thought that the custom, which is still kept up, of delivering all theological instruction in Latin, has prevented them from forming so good a style of pulpit address as the ministers of the other religions, but no change in this respect has hitherto been made. The strain of preaching is practical, and the production of peculiar doctrines of Unitarianism in the pulpit is carefully avoided. They are, probably owing in some measure to this reserve, in friendly

relations with the other religions; one circumstance, however, shews that there at least has been a time when they were not considered as Christians: one who leaves them and joins another church must be rebaptized. The Unitarians have endeavoured to get this stigma removed, but in vain. In point of political rights, the Unitarians stand upon the same footing as the other three religions, and are equally eligible to offices. But it will be easily supposed that few of them attain to high stations, and that all places of trust and profit are filled by Catholics. One Prothonotary of the supreme court of justice *must*, according to the constitution, be a Unitarian; but even this the Court of Vienna appears at this moment disposed to withhold. The state of disfavour with the Court in which Unitarianism has been since the time of John II., has gradually drawn away from it all the higher orders of nobility; no Magnates (i. e. no Counts or Barons) are now found among them; but of the inferior orders of nobles, who answer to our landed gentry, they have still a considerable number.

In the year 1787, Dr. Geo. Markös, Professor of Theology at the College in Clausenburg, published his *Summa Theologiæ Christianæ secundum Unitarios*, for the use of the students. Before this time they had not been allowed to print such a manual, and every thing was transcribed or dictated. Joseph II. granted them this privilege. It forms an 8vo. volume of upwards of 600 pages, and consists of the following parts: Proemium De Scripturâ S. Theologiæ Normâ. Pars I. De Authore Fœderis sive de Deo. Pars II. De Mediatore N. Fœderis Jesu Christo. Pars III. De Ethicâ Christianâ sive de Conditionibus Religionis Christianæ. Pars IV. De Membris Religionis Christianæ, seu de Ecclesiâ J. Ch. Domini nostri. The work itself consists of an exposition of the principal doctrines of a rational theology, grounded every where and exclusively upon the Bible, and supported by the allegation of passages of Scripture. In the part which treats of the attributes of God, his unity is naturally a prominent article, and the objections to it from the plural form of Elohîm, &c. &c. are answered. It is remarkable that 1 John v. 7 is quoted and explained of an unity

of counsel, without any reference to its spuriousness. The word Trinity never occurs in the whole volume, which seems to have been composed with the wish to avoid as much as possible the air of controversy. Chap. ii. of the 2nd Part treats de Personâ Jesu Christi. The doctrine of his simple humanity is laid down, and objections against it answered; that, for example, which is derived from John viii. 58, by explaining the text, "before Abraham became Abraham, i. e. father of many nations." John i. 14: "*Verbis caro factum est verbum* describitur quale fuerit illud verbum quod natum erat, quoad naturam et conditionem, sc. *caro* i. e. in infirmo statû." The interpretations generally given of similar passages are derived from the works of the elder Unitarians. Sect. iv. "The Man Christ Jesus, the Son of God, is truly God" (verus Deus). Here it is shewn that the word is used in Scripture in various subordinate senses, and the following rule is given to distinguish the different degrees of divinity: "Prædicata secundum naturam Subjectorum debeat explicari. Quando vox *Dei* subjectivè ponitur, significat Deum Summum; Christo Domino vero attributa, nusquam sumitur subjectivè; nam Jo. i. 1, cum dicitur *Deus erat verbum*, etsi primo loco sit posita vox *Dei* predicati tamen vicem gerit, ac ab illo Deo apud quem fuisse dicitur distinguitur." Sect. v. "Homo Jesus Christus, qui est filius Dei et Dominus omnium, divino cultû est honorandus, Jo. v. 22, 23; Acta vii. 55, conf. v. 58; Apoc. v. 8—13. Qui honor consistit in ejus adoratione et invocatione, cum gratiarum actione conjunctâ,—cum tamen hoc discrimine 1. Cultus Christi Domini non terminatur in Christo D. sed in Patre, tanquam ulteriore objecto. Jo. v. 24, xii. 44, xiv. 10; Marc. ix. 37. 2. Christus colitur ut Mediator, Pater ut omnium, nostræque salutis causa principalis. 3. Deus colitur propter se; Christus propter Patrem mandantem cujus Potentia ac Majestas in Christo D. resplenduerunt. Et sic, 4. Aliud est fundamentum cultûs Dei aliud cultûs Christi D. 5. Deus per Christum adoratur, Rom. xvi. 27. Christus etiam Patrem oravit, non vice versâ. Cap. iv. De Sacerdotali munere Chr. Domini." His Intercession is thus explained: "Perpetua,

virtute sanguinis in cruce effusi coram Patre apparitio Heb. ix. 24, et continuâ remissione peccatorum ac salutis nostræ procuratio." The grace of God the primary cause of our salvation, has connected this with the voluntary death of Christ, and with our obedience to his laws. On Future Punishment: "Impii merentur mortem æternam. Deus enim pœnam gravitate peccatum excedentem nemini infligit, qui pro infinitâ suâ sapientiâ, unicuique peccato debitam destinavit pœnam: si qui vero contumacium ejus infinitam gratiam, infinitum bonum contempserunt et minas de æternâ miseriâ floccifecerunt, injustum non est ut præfractæ suæ contumaciæ pœnas sæpius propositas luant." The whole work concludes with the following passage: "Proinde fraternè obsecraris, noli quasvis contra eos accusationes, calumnias, obrectationes admittere aut illorum verbis facilè aurem præbere quorum interest ut malè audiant Unitariæ religioni addicti: potius si forte eos errare animadverteris, instrue spiritû mansuetudinis: parati sunt enim meliora docenti et divinæ veritati, quæ illis omni aliâ re pretiosior est, locum dare."—They have also a Latin confession of faith. The passage which relates to the person and offices of Christ is as follows:—"Jesum C. precognitum ante jacta Mundi fundamenta exhibitum autem ultimis temporibus propter nos, conceptum ex Sancto Spiritu, natum e castissimâ Virgine, credimus esse Dei Patris Unigenitum et proprium filium, imaginemque invisibilis Dei, in quo omnis plenitudo Deitatis habitat, per quem cognoscimus Patrem. Is enim summi Genitoris voluntatem revelavit et confirmavit ut Propheta et Mediator inter Deum et humanum genus. In hujus sanctissimo nomine, tanquam maximi nostri Sacerdotis invocamus Patrem & nam nullum aliud sub cælo hominibus datum est nomen, per quod servari nos oporteat. Hunc ceu æternum Regem ac Dominum nostrum, cui a Deo Patre qui eum a mortuis excitavit data est omnis in Cælo et in Terrâ potestas; supplices divino cultu adoramus et invocamus; et ab eo salutem æternam præstolamur, ut a Judice vivorum et mortuorum.—Credimus Spiritum Sanctum, a Deo et Filio ejus manantem, vim esse Altissimi, nostrum autem consolatorem." This confession is sub-



scribed, and conformity to it promised by every Unitarian preacher upon his ordination: the following is the form:—"Superintendens Ecclesiarum in Transylvania Unitariorum, &c., &c., notum facimus quibus expedit universis, præsentium exhibito, Fratrem in Domino nobis carissimum, Reverendum A. B. solemniter juxta receptam stabilitamque legem ac constitutionem, implorato a Deo Patre super eum Spiritus Sancti Dono, manuumque nostrarum publicè capiti ejus impositione ad Sacrum Verbi Divini Ministerium legitimè ordinatum emissumque esse, facultatemque ei ac libertatem indultam esse sacra administrandi omniaque Religionis Christianæ mysteria docendi, interpretandi ac profitendi, ita tamen ne vel apicem ab agnitione et in Scripturis sacris clarissimè expressâ Confessione Christianâ eidem recedere fas sit, adhibendo voces vel propositiones aliquas vagæ et indeterminatæ significationis in Scripturâ Sacram non expressas, prout ipsemet etiam voto publicè dicto semet religiosissimè obstrinxit. Datum in Synodali nostrâ Congregatione celebratâ in venerabili ecclesiâ Unitariorum," &c.

The printed works which have been chiefly used in drawing up the foregoing account are, *Benkô, Transylvania*, 2 vols. 8vo. Vindol. 1778. *Marienburg, Geographie von Siebenbürgen*, 1813. *Walch's Neueste Religions-Geschichte*, Parts v. and vii.

*Siebenbürgische Quartalschrift* [a periodical publication, in which Andreas Thorwächter, a Reformed minister, inserted an account of the state of the Unitarians in Transylvania, which is the chief authority for their present condition].

*Siebenbürgischer Würgengel* [an old Chronicle, which contains perhaps the fullest account any where to be met with, of the proceedings at the Diet which condemned Davidis]. Some circumstances have been communicated to me by a young man belonging to the Reformed Church in Transylvania, who is now studying in Göttingen, having been exempted for a time, on account of ill health, from the mandate to return, which the Emperor of Austria has issued.

JOHN KENRICK.

Göttingen, March 22, 1820.

SIR,

April 3, 1820.

I BEG leave to offer for insertion in the Monthly Repository, as a natural and interesting sequel to the "Biographical notice of Paul Rabaut," published in your last Number, (pp. 129—136,) a translation of two MSS., containing an account of the Protestant Churches of Paris, and some particulars of the Pastors who conduct their worship. The first relates to the Reformed, and the second (which I propose sending for your next Number) to the Lutheran Church. These papers were brought from France five years ago, by a gentleman who associated much with the Protestant ministers during a residence of some months in Paris.

M.

An Account of the Protestant Churches in Paris.

No I.

PAUL HENRY MARRON, one of the Pastors, and President of the Consistory, of the Reformed Church at Paris, Member of the Legion of Honour, and of various literary societies, was born at Leyden, in Holland, April 12, 1754. His grandfather was a refugee from Dauphiny. His father, an eminent medical practitioner at Leyden, brought up his younger son, John Peter (now deceased) to his own profession. The education of the elder, Paul Henry, who was designed for the ministry, was early directed towards that object. At eight years of age he was sent to school, where he acquitted himself with credit, and at fourteen he became a student at the Academy. His native city was so excellent a nursery of literature and science, that it was not needful for him to quit the paternal roof in order to complete his education. When a mere boy, he took peculiar pleasure in composing Latin verses; and his taste for that species of composition remains unaltered.

The youthful student was fortunate in being placed under the care of excellent masters, to whom he became warmly attached, and who treated him with marked kindness. His Latin and Greek studies were prolonged beyond the usual term, under *Ruhnkenius* and *Valchenauer*. *John Jacob Schultens* was his instructor in the Oriental languages; in which, however, he took less delight than in those of the West. He attended to logic and metaphysics

under *Allamand* and *Van de Wijnperse*, and natural philosophy under the former. The lessons of *Pestel* on moral philosophy and the laws of nature and of nations were particularly attractive to him. Lastly, the respectable *Ewald Hollebeck* was his favourite tutor in theology and ecclesiastical history.

After passing upwards of six years in academical studies, M. Marron presented himself before the Walloon Synod, holden at Brille in 1775, and was received as a candidate for the ministry. In this character he was immediately invited by the Walloon Church at Rotterdam; but he did not remain there a year. The Church of Dordrecht having given him a call, formally ratified by the Synod, he was ordained, by the laying on of hands, Pastor of that Church on the 21st of July, 1776; in which situation he remained the six following years. At this period he was appointed, by the Grand Pensionary, *Van Bleyswyk*, to the Chaplainship of the Dutch Embassy to Paris, then become vacant; the appointment was at first temporary, but afterwards for an unlimited time. This office he filled, in conjunction with his colleague *Armand*, (lately deceased in his retirement at St. Germain en Laye,) till the month of January, 1788. He was then implicated, by the Stadtholderian Government, in the disgrace of the patriotic party, suspended from his functions, and summoned to the Hague to render an account of his conduct. He would fearlessly have repaired thither, feeling assured that he should shortly be restored to his employment; but he was restrained by the Protestants of Paris, who were more apprehensive with respect to his fate than himself. Louis XVI. having recently granted the French Protestants a civil existence, they fondly hoped that this was the prelude to their religious toleration; in this hope, the Reformed at Paris proposed to M. Marron to become their pastor, and officiate publicly amongst them when their religious worship should be tolerated. On receiving this proposal, he sent his *voluntary* resignation to the States-General; and it was accepted in a manner which was honourable to him. He remained without any public function till the 7th of June, 1789; on that day, (Trinity Sunday,)

the Protestants of Paris instituted their public worship in a spacious room, hired for that purpose, in the *Rue Mondétour*: M. Marron preached from the second chapter of the Acts of the Apostles; and the service was terminated by the administration of the Lord's Supper. The place of meeting in the *Rue Mondétour* was soon found too small, and on the 7th of February, in the following year, 1790, the assembly was transferred to the *Salle du Musée* in the *Rue Dauphine*, that had some years before been erected by M. Court de Gébelin for the use of a literary society, which from him took the name of *Musée Gébelin*; this society no longer existed, at least under the same name and the same form. In the month of May following, the Protestants of Paris made themselves more conspicuous: they obtained permission, through the protecting kindness of M. Bailly, Mayor of Paris, and of M. de la Fayette, Commandant of the National Guard, to hire the Church of *S. Louis-du-Louvre*, which was no longer used for Catholic worship. At the consecration of this place for the use of the Protestants, M. Marron preached from the 13th chapter of the Epistle to the Romans, vers. 12 and 13: *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day.* In the exordium of the discourse, was the following striking passage: "How interesting is this place in which we are assembled together, under the protection of the Almighty, and under the auspices of a government anxious to repair our wrongs! The orator whose recent loss our country deplores, \* from that tribune, so highly adorned by his talents, whence his eloquence was heard to thunder against intolerance, one day exclaimed, 'From this tribune I behold that fatal balcony from which the king, urged on by base, perfidious counsels, aimed the murderous weapons at the hearts of his people.'—Does not the spot on which I am standing equally recall such fearful recollections? How short the space which separates us from the door whence thou, first victim of that fatal night, wast dragged by thy fierce assass-

Mirabeau.



sins, to expire beneath their stroke; for such was thy fate, revered Coligny! bravest and most unfortunate hero of thine age! And that famed Mausoleum which, even within the walls of this temple, strikes my sight, \* can it fail to transport the mind to that less distant period; when the last sentence of proscription against the Protestants forced numbers again to leave their natal soil, and doomed many to hopeless exile?"

A service of extraordinary solemnity took place in the new temple on the 13th of October in the same year, which attracted a prodigious concourse of persons. It was a thanksgiving service on the completion of the Constitution, and on its receiving the Royal assent. The Protestants of Paris on this occasion displayed unusual pomp in their worship, having an orchestra filled with musical instruments, accompanying the voices which sang the psalms and anthems suited to the day. The sermon, which after its delivery was published, was founded on that text in the Gospel according to St. John, viii. 32: *Ye shall know the truth, and the truth shall make you free.*

It is well known that, from this period, the situation of affairs became alarming and increasingly full of danger. Throughout those perilous times, and, when in almost every other place the celebration of divine worship had entirely ceased, the Protestants of Paris did not relinquish theirs.

With the exception of a short time, during which he had the assistance of M. De la Planche, who undertook one service in a month, M. Marron alone continued to perform his ministry, the labours of which were augmented by the institution of the *décade*, for which he had the courage not to give up the observance of the Sunday: he continued to officiate without intermission and without disturbance till the 19th of *Prairéal*, year II, (June 7, 1794,) the eve of the famous festival in honour of the Supreme Being. Robespierre seemed to aspire to the pontificate, as well as the dictatorship. From this time he looked on M. Marron with a more suspicious eye than formerly:

he was consequently arrested on the day above-mentioned, and imprisoned in *l'Hotel-Talaru*. He has himself given an account of his detention, in a letter addressed to Miss Helen Maria Williams, which she has published in her *History of the Prisons of Paris* under the reign of terror.

The immediate result of Marron's imprisonment was the cessation of Protestant worship. His prospect was overshadowed with the deepest gloom when, on the 4th of *Thermidor*, the Revolutionary Tribunal undertook to clear out (to use its own phrase) the *Hotel-Talaru*: three of his partners in misfortune, dragged in the morning from that desolate abode, in the evening bowed their heads under the tyrant's axe. Each of their companions had reason to expect a similar fate on the morrow; each one who escaped the danger might say;

Quam prope fulvæ regna Proserpinæ  
Et judicantem vidimus Æacum!

But the fermentation in the National Convention, which brought about the proceedings of the 9th of *Thermidor*, probably contributed to the adjournment of the trial of the prisoners of *l'Hotel-Talaru*; the 9th of *Thermidor* saved them. Marron regained his liberty on the 12th of that month, (July 30,) yet circumstances did not permit him to resume at once the public functions of his ministry; his disinterestedness led him to fill up this interval with other occupations, that he might not be chargeable to his flock. He at first found employment in the *Ministère des Relations Extérieures*, and afterwards in the *Bureau de Traduction de l'Agence Nationale des Lois*. This was at the period in which those employed were remunerated partly with assignats and partly in commodities, such as rice, coffee, potatoes, cloth, &c. At the end of nine months, M. Marron returned to his pulpit, on the 30th of *Ventose*, year III. (March 20, 1795). The seven following years, he remained the only preacher; but the law of the 18th of *Germinal*, year X., (April 8, 1802,) made an alteration in the state of the Reformed Church of Paris: by that law it became possessed of three temples and of three pastors; its Consistory was renewed in a most respectable manner, by having some of the highest

\* The Mausoleum of Cardinal de Fleury.

public functionaries and the most eminent merchants of the capital enrolled amongst its members: in short, the *Reformed* was placed on the same footing as the *Catholic* Church, that rival that such an assimilation would, a little while before, have highly incensed.

The new Consistory of the Reformed Church of Paris was nominated by virtue of a decree of the First Consul, given on the 12th of *Frimaire*, year XI., (Dec. 3, 1802,) a decree which organized that Church by declaring it *consistorial*; by granting to it three places of worship and three pastors, and by confirming the present minister, and even rendering his office more secure. As senior minister, he became President of the Consistory. Of the three temples two only have hitherto been used—*St. Louis-du-Louvre*, (for the occupation of which the Protestants ceased to pay a rent, and for which the Church of the *Oratory* has since been substituted,) and *Les Filles St. Marie* in the *Rue St. Antoine*. The third building—*Panthemont*—was not at first vacant, and has since been used for various purposes, without having been claimed by the Consistory. The first object of consideration was the salary of the ministers, which could not be continued the same as that with which M. Marron had been satisfied; after passing a liberal resolution on this subject, the Consistory nominated, as colleagues of their present pastor, M. Rabaut-Pomier, formerly minister of the Church at Montpellier, but at that time Sub-Prefect in *Vigan*, and M. Mestrezat, the pastor at *Bâle*, both of whom accepted the call, and were successively installed in their office by M. Marron. On the 1st of May, 1803, M. Mestrezat performed the dedication of the temple in the *Rue St. Antoine*. M. Marron preached there on the following Sunday. Alluding, in his discourse, to the spot on which the new temple was erected, he spoke with gratitude of the security in which the Protestants there met, under the auspices of a tutelar government, between the two greatest objects of terror to their ancestors—the Jesuits on one side, and the Bastille on the other; both of which had ceased to exist. M. Marron and his colleagues shortly received a fresh testimony of the good-will of the head of the government: they were all

three made Members of the Legion of Honour, at the very institution of that order. They were afterwards, as Presidents of the Consistory, called to assist at the coronation of *Napoléon* and *Joséphine*, on the 2nd of December, 1804.

A circumstance which must not be passed over in silence took place immediately before the coronation; the Archbishop of *Besançon*, (*Lecos*), brought to Paris by that memorable event, signalized his arrival by writing to require the President of the Consistory to proclaim at this conjuncture the long-desired re-union of the two Churches. The proposal was abrupt, though expressed in the most brotherly terms: it seemed to point out as the only means of re-union the return of the Protestants within the pale of the Catholic communion. The juncture was embarrassing, and suggested the idea that the proposition might proceed from higher authority; *Marron*, however, gave an immediate reply, and he considered it his duty to reply in a manner that would not strengthen the hopes which the Prelate evidently cherished: this answer was given by M. Marron on his own responsibility; his colleagues sent their replies some days afterwards. The correspondence has been printed. M. *Lecos* made no further communication, and there the affair ended.

The youngest of the Parisian pastors was the first that was snatched from his people; M. Mestrezat died May 8, 1807, at 47 years of age. By the unanimous suffrages of the Consistory, M. Monod, \* (of Geneva), pastor at Copenhagen, was appointed to succeed him. During the life of M. Mestrezat, and ever since, the three pastors of the Reformed Church of Paris have vied with each other in brotherly love and in zeal; and they have all along had the satisfaction of reaping some fruit of their religious labours.

Besides the studies and duties of his profession, M. Marron has found considerable occupation in contributing to various literary works published in France and Holland. The composition of poems in several languages has

\* The translator of this article regrets having no further particulars of the life of this worthy individual to offer for the Monthly Repository.



formed the amusement of his leisure hours.

The finishing of the *Louvre*, and the other vast plans for building formed by *Bonaparte*, occasioned the Church of St. Louis-du-Louvre to be pulled down, and *l'Eglise de l'Oratoire* to become the chief place for the worship of the Reformed. It is remarkable that this was formerly the Chapel Royal of the Louvre. It stands in the *Rue St. Honoré*, in the most populous part of Paris. The architecture of the building is fine, and its dimensions exceed those of St. Louis-du-Louvre.

SIR,

Jan. 8, 1820.

ONE of your Correspondents in the "Repository" for October last, (XIV. 601,) has favoured your readers with a list of ministers in connexion with the Presbyterian congregation at Coventry, and intimates that he has been employed for some years in collecting materials respecting the formation of that Society. I have a similar catalogue, formed in the course of reading, which agrees with that of your Correspondent, with the exception of one additional name, that of Mr. Samuel Wills, who was a native of Coventry, but ejected at Birmingham. On the death of Dr. Bryan, he appears to have returned to his native city, and to have been colleague with Dr. Ob. Grew until 1682, when he was driven away by persecution, and died, advanced in life, about two years afterwards. Ob. Musson, mentioned by your Correspondent, I suspect to have been an aged supernumerary minister in the city, and not a pastor of Dr. Bryan's Society. The chief object of my now writing to you, however, is to acquaint T. D. that, prefixed to Mr. Warren's Sermon on the death of Mr. Joshua Merrel, (improperly printed Mersel in his list,\*) there is an account of the rise and progress of religion in Coventry, written by Mr. William Tong, who had been one of the ministers in that city. In case your Correspondent should not have seen it, and the rather as it is an interesting historical fragment, I have transcribed the substance of it for the "Repository," thinking

it might be acceptable to some of your readers.\*

It was the honour and privilege of the city of COVENTRY (says Mr. Tong) to have a constant succession of serious Christians, even from before our deliverance from Popery. That faithful and undaunted servant of Christ, John Wickliffe, who lived and died at Lutterworth, but a short distance, was an instrument of much good, and may well be accounted the Morning Star of the Reformation. Coventry, and the country round about, was the sacred nursery for many eminent professors of the purer Christianity from his time, and produced many martyrs and confessors in the reigns of Henry VII., Henry VIII., and Queen Mary, the particulars of whose history stand recorded in the acts and monuments of the Christian Church. From the fiery trial in the Marian reign, there were not wanting considerable numbers of devout Christians, who, not satisfied with the defective reformation which the Court of England judged most convenient for its political interest, have constantly breathed after a greater conformity to the rule of the gospel, according to the best example of the foreign churches.

During the reigns of Elizabeth and James I., Coventry was blessed with many serious and profitable preachers, who, although they did not wholly separate from the national Establishment, yet were often interrupted in their ministry by citations, prosecutions, and censures in the spiritual courts, because they could not approve of all the rituals of worship, nor of those rules of ecclesiastical government which were then in use. Of these, none has left a more fragrant name than the venerable Mr. Humphrey Fenn, who spent above forty years in Coventry with great success.† If our

\* Our Correspondent T. D. had already sent us Mr. Tong's historic dedication in full: we have preferred the present Correspondent's abridgement for the sake of brevity. ED.

† Mr. Fenn's predecessor was Mr. John Oxenbridge, also a Puritan divine, and celebrated for his great learning, piety and usefulness. At various times he was convened before the Court of High Commission, and suspended for Nonconformity.

\* See Erratum, XIV. 716. ED.

information be right, (continues Mr. Tong,) he had not been dead many years before those two excellent men, Dr. Obadiah Grew and Dr. John Bryan, settled there; both burning and shining lights, the one a Barnabas, the other a Boanerges. Under their ministry the word of God grew and prevailed mightily. The distractions of the civil war drove many of the Puritan ministers into Coventry as a city of refuge, where they escaped the violence of their enemies, and greatly helped forward the good work of practical religion. Their weekly days of fasting and prayer were then kept with uncommon strictness and solemnity.\*

Within two years after the restoration of Charles II., the citizens of

Coventry. He, however, ended his days amongst his friends at Coventry, probably not long after his last citation in 1583. See Brook's Lives of the Puritans, Vol. III. p. 510.

Mr. Fenn was several years minister at Northampton before he settled in Coventry. His removal was in all probability occasioned by the vexatious proceedings of the ecclesiastical courts. Upon the publication of Whitgift's Articles, he was cited to Lambeth, and, refusing to subscribe, was immediately suspended. He is said to have continued a long time under this interdict, but by the intercession of the Earl of Leicester he was restored to his ministry in 1585, and returned to his charge at Coventry. In 1591, he again fell into trouble, and, with many of his brethren, was committed to prison, for subscribing the "Book of Discipline." He seems to have continued in confinement a considerable time, and the discipline of his persecutors only confirmed him still more in the principles for which he suffered. The year of his death is not mentioned. Mr. Clark observes, that he was famous for his ministry and Nonconformity in the city of Coventry; and that in his last will and testament he made so full and open a protestation against the hierarchy and ceremonies, that when his will was tendered to be proved, the prelates, or those of their party, would not allow it to have a place among the records of the court. *Ibid.* 1244.

\* Mr. Baxter, who was one of them, says, that about thirty ministers took refuge in Coventry. He gives the names of several. See Baxter's Narrative of his Life and Times, B. I. pp. 43, 44.

Coventry were deprived at once of every minister they had amongst them. In one day they lost Dr. Grew, Dr. Bryan, and Mr. Basnet, against whom their enemies had nothing to object, save in the matters of their God. But their excellent instructions remained in many of the people, amongst whom that brave, honest and ingenious gentleman, Major Robert Beak was for many years an illustrious ornament of the city. Whilst the Ejected Ministers were allowed to live in Coventry, they ceased not to instruct their affectionate people privately, and from house to house. And, when the severity of the times removed them some miles distant, they sent the sermons they had composed for their use, and fairly transcribed; not filled with matters of doubtful disputation, but with the great essential doctrines and duties of the Christian religion.

Besides those of the Presbyterian denomination, there were some worthy ministers of the Congregational persuasion, who promoted the interests of real godliness, as Mr. Basnet, Dr. Singleton, and especially Mr. Boon, of Finham. Mr. Boon was bred up a lawyer, was a gentleman of good estate and family, and it was out of a real zeal for the honour of Christ and the good of souls, that he gave himself up to the ministry of the word. He was exceedingly well qualified for it, and was very useful, until bodily distempers and weakness took him off from a constant attendance upon its duties. He possessed a noble genius, a wise, grave and serious spirit.

When the silenced ministers were hastening off the stage, God left not himself without witness.\* Mr. Jarvis Bryan, and Mr. Thomas Shewell were some time helpers of their joy. It was the general character of Mr. Jarvis Bryan, that his life was a continual sermon. Mr. Shewell was born in Coventry, but had spent several years in Kent, where he had also been silenced. After keeping a school for some time in or near Maidstone, he

\* Dr. Bryan died in 1675; Dr. Grew in 1689; Mr. Jarvis Bryan in 1690; and Mr. Shewell in 1693. Of each of these ministers Dr. Calamy has preserved some account, which may also be referred to in the Nonconformists' Memorial.



returned to his native place, at a very reasonable time, when his services were wanted and gladly accepted. There was something so very extraordinary attending the death of Mr. Shewell, that it ought to be left upon perpetual record. For some time before his death he had preached several sermons upon the subject of indwelling sin, and was going on with the course. The last Sabbath of his life he seemed to be in very good health, and all expected he would go on with his subject; but, to the great surprise of his people, he took for his text Philem. 25, "The grace of our Lord Jesus Christ be with your spirit." This unexpected change of his subject occasioned many thoughts of heart. Inquiry was made of his daughter if he had any design of leaving them, but nothing of that appeared, nor could she give any other account of the matter than that on the Saturday evening he did not come down to prayer in his family at the usual time, that she went to his study and found him in some confusion, when he told her he was not able to go on with his subject, but must preach from some other text. If this was surprising, it was much more so that, on the Wednesday after, at his turn in the weekly lecture, he went up well into the pulpit, prayed and read his text, and then dropped down in an apoplectic fit. He was carried out of the pulpit into the vestry, without speaking another word, and in an hour or two died.

Mr. Shewell's place was supplied after some time by the reverend and learned Dr. Joshua Oldfield, who spent some years at Coventry with good acceptance and success till he removed to London. After him came Mr. John Warren, a skilful and faithful preacher, who lived many years at Coventry with general approbation and esteem. Mr. Jarvis Bryan dying a little before Mr. Shewell, was succeeded, in 1690, by Mr. William Tong, who had just then entered his 29th year. He resided at Coventry almost 13 years, meeting with great acceptance and success, till he removed to London in 1703. Mr. Tong was succeeded by Mr. Joshua Merrel, who had been recommended to the congregation by him, after a long and intimate acquaintance.

In the foregoing narrative, I have preserved Mr. Tong's phraseology, which is remarkable for its simplicity

and richness of description. Of this valuable minister, and of his colleague, Dr. Oldfield, there is a tolerably full account in print.\* There are also funeral sermons for Mr. Merrel, Mr. Warren and Mr. Blackmore. Mr. Emans has, I think, been celebrated in a former volume of the "Repository."† The other names in the catalogue I know but little about. Perhaps it may not be amiss to mention that Dr. Doddridge, at an early period of his life, received a pressing invitation to become assistant to Mr. Warren, after the removal of Mr. Rogerson. The particulars are recorded in a letter to Dr. Clark, which may be found in Mr. Stedman's printed collection.

W. W.

SIR,

I AM one of those who rejoice in the boasted liberality of the age, but I sometimes fear that we are in danger of forgetting the abuses and corruptions of those churches from which our fathers separated at so great a hazard. The Roman Catholics are, I believe, a very different people from their predecessors of two centuries back, but their principles are, and must be, from the nature of their church, unchanged; it may therefore be worth while to refresh our memories, now and then, with the history of this infallible church; one, undivided, holy and apostolical. There are some facts, in particular, which the Roman Catholics are "willingly ignorant of," but which the Protestants ought never to forget. Of these, the most striking and shocking is, perhaps, the assumption or permission of profane and impious titles by the Popes. A collection of them is made to my hand by Dr. Chandler in his "Account of the Conference in Nicholas Lane," an 8vo. pamphlet, published in 1735; and I shall use his extracts, and give his authorities without farther explanation.

In an Oration of Christopher Marcellus, made in the name of the

\* See History of Dissenting Churches in London, Vols. II. and IV.

† There is an Obituary notice of Mr. Emans, Mon. Repos. V. 436; but we regret that the promise of a further account of this gentleman, there held out, was never fulfilled. Edm.

Lateran Council to Pope *Julius II.*, is the following expression: "Cura denique ut salutem, quam dedisti nobis, et vitam, et spiritum non amittamus. Tu enim pastor, Tu medicus, Tu gubernator, Tu cultor, (or, as another edition has it, custos,) Tu denique ALTER DEUS in Terris." Finally, *Take care that we do not lose that salvation (or health) which thou hast given us; that life and breath. For Thou art shepherd, Thou art physician, Thou art governor, Thou art husbandman, (or keeper,) Thou, finally, art ANOTHER (or second) GOD on earth.* (Concil. Edit. Bin. Colon. Agrip. 1618.)

Dr. *Stapleton*, in the dedication of a work to Pope *Gregory XIII.*, which work was revised and approved by the licensers of books, and declared by them to contain "nothing contrary to faith and morality," and was afterwards dedicated by the Paris printers to Pope *Paul V.*, addresses his Holiness under the titles of "Sanctissimus et Beatissimus Pater, Pontifex Optimus Maximus." *Most holy and most blessed Father, and Pontiff, greatest and best; and further says, "Opusculum hoc nostrum, &c. sub tui amplissimi nominis PLANEQUE SUPREMI IN TERRIS NUMINIS, tutela atque auspiciis in lucem emissum."* *This our work, &c. is published under the protection and authority of your most venerable Name, and of your evidently SUPREME DEITY (or GODSHIP) upon earth.* [Staple. Op. Lutet. Paris. 1620.]

In one of the *Glosses* upon an *Extravagant* of Pope *John XXII.*, *De verbor. signif. Cum inter*, Chap. iv., are these words: "Credere autem DOMINUM DEUM NOSTRUM PAPAM, conditorem dictæ decretalis et istius sic non potuisse statuere, prout statuit, hæreticum censeretur." *To believe that OUR LORD GOD THE POPE, the author of the said Decretal, could not so ordain as he hath ordained, ought to be esteemed heretical.* [Lib. vi. Decret. Bonif. VIII. Constit. Clem. et Extravag.]

Pope *Nicholas* assumed the title of *God*, and argued from that title that no man could judge him. His words are, "Satis evidenter ostenditur, a seculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino, DEUM

appellatum: Nec posse DEUM ab hominibus judicari manifestum est." *It is evidently shewn that the Pontiff, whom 'tis certain that pious Prince, Constantine, called GOD, cannot be at all bound or loosed by the secular power: And 'tis manifest that God cannot be judged by men.* [Decret. Par. i. Distinc. 96, Cap. vii. Edit. Lugd. An. 1661.]

*Anthony Muretus*, ambassador of Francis II., King of France, to Pope *Pius IV.*, in one Oration to this Pontiff has these words: "Summa plane omnia, ac prope divina in eo requiruntur, qui clavum in Ecclesiæ navi teneat: Cujus a nutu pendeant leges: Cujus ad pedes Reges ipsi se abjiciant: Cujus arbitrio pandatur cælum: Qui denique supra omne humane dignitatis fastigium evectus, DEI PERSONAM INTER HOMINES SUSTINEAT." *All the noblest, and even almost Divine qualifications, are required in him who is to hold the helm in the ship of the church: Upon whose nod the laws are to depend: At whose feet Kings are to prostrate themselves: At whose pleasure Heaven is to be opened: Who finally is exalted above all height of human dignity, and is to sustain THE VERY PERSON OF GOD amongst men.* [Muret. Orat. 5. Vol. I. p. 54. Edit. Ingolstad.]—This he represents to the Pope himself as the common character of all the popes; and accordingly in another Oration to the same Pope, he thus addresses him: "Agedum, beatissime Pater, ita te Deus ille, CUJUS TU PERSONAM in terris sustines—Ecclesiæ suæ præesse velit." *May that God, most blessed Father, WHOSE PERSON YOU SUSTAIN ON EARTH, cause you long to preside over the church.* [Id. p. 70.]—And in another Oration to him: "Quis enim per illum, CUJUS LOCUM in terris obtines, rerum omnium præpotentem Deum, ad istam sedem provectus, te ornatior?" *Who of those that have been exalted to this See, by that God, the Almighty Governor of the world, WHOSE PLACE YOU POSSESS on earth, was ever more adorned than you?* [Id. p. 124.]

After the famous Sicilian Vespers, or the murder of the French in Sicily, An. 1282, the city of Palermo sent their deputies to Rome, "Sanctos Viros," *holy men*, to beg pardon of the Pope for the share they had in that



massacre. When these holy men came before Pope *Martin IV.*, the historian, *Paulus Æmylius*, gives this account of their behaviour and speech to him: "Ad pedes illius strati, velut pro ara hostiaque, Christum agnum Dei salutantes; illa etiam ex altaris mysteriis verba supplices effarentur: Qui tollis peccata mundi, miserere nostri! Tertium, Qui tollis peccata mundi, dona nobis pacem." *They fell prostrate at his feet, and saluted him as Christ the lamb of God; and with profound humility pronounced those words taken from the mysteries of the altar: O Thou that takest away the sins of the world, have mercy upon us! O Thou that takest away the sins of the world, have mercy upon us! And again the third time, O Thou that takest away the sins of the world, grant us peace.*—The Pope's answer to them was a plain acceptance of the title. "Pontificem respondisse: Panormitanos agere, quod fecissent, qui cum Christum pulsarent, eundem regem Judæorum salutabant: Re hostes, fando salvere jubentes." *That the people of Palermo acted by him, as those did who when they smote Christ, saluted him King of the Jews: They said, Hail to him with their mouths, but were in reality his enemies.* [Paul. Æmyl. De reb. gest. Francor. Lib. vii.]

The only answer to this well-substantiated charge against the Church of Rome is, that the church is not answerable for the conduct of individuals. But this will not suffice; for the church pretends to infallibility, and this infallibility resides in the Pope or in a general council. Now the Council of Trent has solemnly committed to the Pope the charge of revising and censoring all books, and therefore the Council itself is answerable for whatever books any pope may allow, and amongst others, for the book, (*Corpus Juris Canonici*), published by order of Gregory XIII., containing Pope Nicholas's reasoning, *That he cannot be judged by mortals, because he is God.*

Besides, the passage quoted from the Oration of *Marcellus* to Pope *Julius II.*, *Thou art another God on earth*, was spoken to the Pope at the head of the Lateran Council, spoken in their name, heard by them, and assented to by them, for it was never contradicted or

complained of: it was, in fact, the Council's language, and therefore, according to the doctrine of the infallibility of councils, it may be considered as a dogma of the Church of Rome that the Pope is God upon earth.

There is not, to my understanding, any flaw in the argument, and the authorities are unimpeachable; and could my voice reach the Roman Catholics, I would earnestly call upon them to consider the subject most seriously.

#### CANTABRIGIENSIS.

SIR,

**A**FTER reading the chilling, frigid objections of your Correspondent L. J. J. [XIV. 675] to the petitionary part of prayer, I felt relief from Mr. Estlin's excellent Essay on that subject, [pp. 23—28,] like that from the vivifying warmth of cheering sunshine succeeding a cold Eastern blast.

If L. J. J. is so unfortunate as to feel no comfort, nor expect any benefit from supplicatory prayer, why cannot he content himself with refraining from what he may deem useless or enthusiastic? Why should he wish to dissuade those of warmer and more affectionate hearts, and, possibly, of minds as rational as his own, from enjoying a privilege and obeying an injunction from which they derive aid in the discharge of duty, and consolation under the trials and afflictions of life? This, L. J. J. may think illusory and irrational. If, indeed, all feeling of pious affection is irrational, or if it be irrational to offer up a petition until we have calculated and ascertained whether the answer is to be expected from immediate influence or an effect produced by fixed, unalterable laws, it will surely be an effectual means of repressing all undue ardor of feeling, and even of any feeling at all.

The pious, filial heart is satisfied with the assurance that, asking, he shall receive, and that if he ask for bread he shall not receive a stone; the time, the manner, and the means of granting that bread he leaves, with trust and confidence, to that wise and good Parent who knows how and when to bestow the good things he sees to be proper for his children.

L. J. J. says there is a "simpler and more direct way than supplication"

to obtain the good we stand in need of. He asks for proofs that God answers the prayers of his creatures. Can he produce proofs of the greater efficacy of his "better way"?

Addison says, "some men want parts to be devout." Now some men seem to think it a mark of superior parts to be indevout; but they cannot flatter themselves with the expectation of being distinguished as belonging to the *wiser few*; for, alas! what multitudes join them in this mark of superiority of intellect!

A.

Edinburgh,

February 17, 1820.

SIR,  
THE version of the Books of Samuel, commonly called the Seventy, is in general but indifferent. There is one remarkable omission: 1 Samuel xvii. 12—31, 41, 55; xviii. 5, 9—11, 17—19, latter part of the 21st verse, latter part of the 29th and the 30th verses, are omitted. If these verses be struck out, the history becomes much more consistent and clear.

In the latter part of Exodus, from xxxvi. 8, to the end of xxxix., the copies, from which the Septuagint was translated, seem to have differed very much from our present copies. The same things nearly are mentioned, but in a very different order. If any of your Correspondents can give an explanation of this, they will much oblige,

T. C. H.

SIR,

March 10, 1820.

I HAVE subjoined a short extract from "the Journal of a Residence in Iceland, by E. Henderson," interesting as it conveys information of the existence of "Socinianism" in that island, and curious, as it furnishes another instance of ignorance and prejudice attempting to connect unsophisticated Christianity with Deism and Atheism. It occurs p. 288, Second Edition.

"In many parts of the island the peasants rather choose to allow their sons to learn the elements of the Greek and Latin tongues from grammars which had been put into their hands, than run the risk of sending them to the South (to Reyhiavek); it being the fact, that many of those who have stu-

died there, have afterwards manifested a strong inclination to scepticism and infidelity. It must, nevertheless, be allowed, that the use of the elemental book of Neimeyu, has a great tendency to produce in the mind a culpable indifference about the distinguishing doctrines of Revelation; and experience has evinced, that where this state of mind has gained ground, the tenets of Socinianism have been embraced, and *these in their turn TOO NATURALLY lead to Deism and TOTAL unbelief.*"

What progress these "Socinian principles" have made, and are making, in this "cold Northern Isle," our Journalist does not proceed to inform us, but we may hope that some of the young students, who have discovered "this pearl of great price," will not conceal it in "a napkin." That their inquiries will end as he describes, need give us no great concern who know how much "this sect is every where spoken against," and that "Wisdom will, in the end, be justified of her children."

T. G.

Chichester,

March 13, 1820.

SIR,  
THREE years have not quite passed since you were so good as to admit into your pages some remarks on what were thought to be the errors and excesses of certain of our contemporaries. [XII. 284—289.] The circumstances attendant and consequent on the publication of that paper, were so painful to me that I gave up all expectation of ever again obtruding myself on your notice. At length, however, the persuasion that the *Old Unitarian* is forgotten has much lessened this objection, and the perusal of a Review of "Four Letters to the Rev. W. J. Fox," (pp. 109—111,) has induced me once more to offer some cursory observations for the use of your readers, if you think them worth their attention. I must premise that, having been disappointed of procuring a sight of Mr. Belsham's "three Sermons" lately published, I write under all the disadvantages of that privation. It is very possible, that if any of the following arguments are of importance, that eminently able and excellent writer may have considered and confuted them. Should that have been the case,



you will do me a favour by suppressing this paper: otherwise I would request its insertion (if it be not come too late) in the Repository for the current month.

In your *Third Volume* you did me the favour to give a place to a Letter signed *Hylas* [III. 584—589]: I have now and then flattered myself with the hope that the topics and arguments contained in that paper would, long before this time, have drawn forth a satisfactory confutation from some one of those ingenious men who, at different times and on different occasions, have very unequivocally manifested their aversion to them. I really lament that this has not been done: and, for the same reason, it would give me no small gratification to have what I am now going to say set aside on sufficient grounds. The chief subject of the paper just referred to has considerable bearing on the question (now so much agitated) of Mr. Carlile's prosecution, on which not a little has been said with the effect [I by no means assert that it has been with the intention] of misleading the reader from the question. The writer of the "Four Letters" adverts to a passage in Mr. Fox's Sermon of this character, and truly says that Mr. C. was not brought to the bar for the purpose of expiating his "want of faith," but because he had violated the laws of his country. The worthy and able Editor of Dr. Priestley's Works [in a Note at the conclusion of the Fourteenth Volume, p. 514], laments that "*dungeon arguments*" should be employed in defence of our holy religion. I believe that hardly any persecutor, even the most bigoted and violent, has ascribed to prisons, scaffolds and stakes, any influence properly argumentative: if there has been such, he must have been not less unfortunate in his theory than unjustifiable in his practice. Remarks of this sort, though well adapted to catch the inattentive reader, are beside the question, which, simply and fairly stated, is this: *In a country where a very great majority of the inhabitants profess belief in Christianity, and a very great number have that belief, is it fitting that the religion so professed and believed should be insulted with impunity?* The law has answered this question in the negative. One other question, then, only

remains, *whether the sanctions of the law should not be enforced?* Until these points are settled, the most cogent arguments, and the most persuasive declamation on things apparently connected, but really extraneous, are altogether thrown away.

A very intelligent friend once told me that he "should rejoice to see it *proved* that the magistrate had no *right* to interfere in matters of religion." This wish seems to me more reasonable than most of the arguments I have seen employed on Mr. Carlile's side of the question. My friend was well aware that the jet of the question depends on the meaning of the word "*right*," and that it must be answered differently, according to the different acceptations of that word. I own I can devise no better answer than the following: The magistrate is *politically right* in interfering, if he can do so with effect and without doing more harm than good by his interference. He is *morally right* if he is truly persuaded that by his interference he shall benefit the community. An absolute monarch may believe that to extirpate heresy from among his subjects is the greatest possible good he can do them: if he sincerely think this, and no admixture of selfish passions, of ambition, pride, interest or the like, contaminate his belief, however extravagant his mistakes, or violent his conduct may be, I cannot condemn him, nor do I believe that he will be condemned at the Supreme tribunal.\* Religious considerations, if they really take hold of the mind, grasp it with a force, in comparison of which the force of every other motive is as nothing. Unhappily they are seldom pure: inferior, and often most pernicious amalgamations debase them, incurring the heaviest guilt of persecution, and obscuring the lustre of the crown of martyrdom.

The Reviewer of the Inquirer's "Four Letters," [Mon. Repos. for Feb. p. 110,] is perfectly right in affirming that "the first Protestants, Puritans and Quakers, were truly *persecuted* when they suffered under unjust and cruel laws;" but he does "not for a moment compare Carlile's case with theirs," and he justly assents

\* On this principle St. Paul obtained mercy and favour. Comp. 1 Cor. xv. 9, 10, 1 Tim. i. 13, 15, 16.

to the doctrine of the great statesman, that "action and not principle is the object of law and legislation," forgetting, as it should seem, that Mr. Carlile was tried for no error of principle any farther than as that was the motive to an overt act, which a few years before had been declared by a jury to be illegal, and visited as such by a sentence pronounced on the delinquent. The Reviewer seems also to forget the character and tendency of his own remarks. He declares he "would be the first to reprobate the conduct" of a man who, by the publication of his opinions, and by the efforts of his own or of another's ingenuity, should endeavour to recommend the practice of suicide, "and, by means of argument and persuasion, to bring it into contempt and abhorrence." Now I would ask, whether to bring a man's conduct, and consequently his person and character into contempt and abhorrence be not a species of persecution, differing, indeed, in kind from fines and dungeons, but affecting very sensibly the temporal interests of the delinquent, excited by hostility to the obnoxious principle, and inflicted for the purpose of preventing its dissemination and the evils arising from it? If the Reviewer wishes to do this, it must be from his belief and desire that the principle in question should be put down.

"But," says Mr. Fox, [Sermon on Carlile, p. 41,] "it is urged that though the gospel is above human aid, the poor and ignorant should be protected from sophistical and demoralizing works. I know but one way of protecting the ignorant, and that is, by destroying ignorance by the diffusion of information. The best defence against sophistry is not its suppression, but its refutation. Danger from books implies ability to read those books, and he who can read one book can read another: he who can read Paine, can read the Bible." Again, [Preface to the Sermon, p. iii.,] "If Deists will listen to you, persuade them: if they will reason, argue with them: if they write and publish, reply to them: if they misrepresent, expose them; but, in the name of Christ, do not persecute them, do not abet or sanction their persecution." Philosophers, who think like Mr. Fox, are liable to consider human beings and to argue about

them, as if as much precision belonged to them and to their relations to each other and to surrounding objects, as belongs to mathematical quantities. Hence they are sometimes inattentive to the facts of civil history, and to what may be called the *natural history* of man, his faculties and affections. Of the first kind of inattention a remarkable instance has been noticed by the Inquirer, [Four Letters, p. 34,] relative to the conversion of our Saxon ancestors to Christianity. In the present argument we may say, indeed,  $2a = a + a$ . "He who can read one book can read another: he who can read Paine, can read the Bible:" nothing can be clearer; but after reading Paine *will he be willing to read the Bible; or will he be likely to read it so as to have any chance of profiting by it?* Is coarse ribaldry to be effectually met by any argument? Are those on whom it must produce its most pernicious effects likely to attend to any apology for the Bible that Bishop Watson or fifty bishops can offer? Are not falsehood and ignorance in alliance with low jesting and buffoonery, calculated to do infinite mischief, even though the falsehoods are refuted, and the ignorance demonstrated?—Is it within the province of learning, or logic or rhetoric to furnish an antidote to this poison? Can any thing supply the want of reverence for religion? How are we then to proceed with writings, the immediate and irresistible effect of which is to produce this want of reverence?—Is the publication and circulation of them to go on unrestrained till such answers as are most appropriate shall have brought them into general neglect? It is quite irrelevant to say that the gospel needs not the aid of the civil power: the evidences and ultimate success of Christianity certainly will not be affected by the kind of opposition alluded to; but numberless individuals must be irreparably injured, and the interests of the community proportionably endangered. The late excellent Dr. Lardner, indeed, in his Letter to Bishop Wadlington, remarks, that "the proper punishment of a low, mean, indecent and scurrilous way of writing, seems to be neglect, contempt, scorn and general indignation." I am afraid that castigation of this sort is not more likely to prevent among an extensive



class of readers the circulation and welcome reception of infidel ribaldry, than it is to prevent petty larcenies, shoplifting and swindling. If it be proper to stop the circulation of works of this sort already published, and to prevent their future appearance, it can only be done by animadverting on the delinquents in such a way as must affect their temporal interests. The utmost stretch of candour that I can exert, the most sacred attention to the rule of doing to others as I would be done unto, does not allow me to put those interests in competition with the temporal and eternal welfare of hundreds and thousands of inconsiderate but innocent persons, that may be fatally affected by the writings in question.

It is hardly possible that the Inquirer and the Reviewer of his "Four Letters" should see the case of Elymas, and the application of it to his argument, in the same light. To my feeble and very possibly erring judgment the application seems legitimate; nor does the miracle, although it may take the case out of the common rule, vitiate that legitimacy. Doubtless "the Sovereign Disposer may justly punish any offender in any manner that he pleases. He can read the heart, can adjust the suffering to the sin, and can foresee and overrule remote consequences." But the Reviewer will hardly contend that, before he visits offence with punishment, the civil magistrate must be endowed with any thing like this knowledge. It is his business, by enforcing the sanctions of the laws, to take care *ne quid damni respublica capiat*, and that no innocent person suffer from the crimes of the guilty. If this position leads to conclusions in favour of persecution, with which Bishop Bonner would have been satisfied, I can only say that there is no help for it. In the best arranged temperament of the musical scale there must be a portion of discord, which, either distributed through the whole, or accumulated on a few intervals, or on a single interval, is manifest, often painfully so, even to the unpractised ear. So, in any state of human society that has hitherto existed in the world, there have been conflicting obligations, moral anomalies, too frequently the necessary compromise of duties, and

throughout a great deal of every kind of imperfection. If from this speck of earth, which we inhabit, we turn our eyes to the heavens, we are everywhere struck with the effects of parallax, causing a wide difference between the real and apparent place of objects. A similar difference, but infinitely greater, is observed by the Christian philosopher, who compares the spirit of the Divine laws with that of the best and wisest human regulations. The nearer the latter are made to approach to the former, certainly the better, but there must be always an immeasurable distance. The former are graciously vouchsafed to man, in order to make him *what he should be*; the latter, in order to be useful, or even practicable, must consider him *as he is*. The civil magistrate, therefore, has duties to fulfil, and powers to exercise: and it is fitting he should remember that, if in the exercise of those powers he is unmindful of justice and mercy, he will himself be tried at the bar of eternal and unerring justice: and it may be well for him not to forget that circumstances may change, and that he may himself become amenable to a new human jurisdiction which, in its turn, will be accountable for its proceedings only to heaven. While the power lasts, the duties are imperative, and the right indisputable. To contend, as the Reviewer contends, that this position "leaves no standard of right but might," is to use words in a very loose and unphilosophical sense; and to say that it takes "away all moral authority," is to forget the reverence which it pays to the authority of God. Moreover, the Reviewer affirms, that the Inquirer, whom he supposes to adopt this position, "appears, in fact, in the train of Hobbes, Bolinbroke, Hume and Gibbon." We often speak, Mr. Editor, of arguments *ad hominem*, *ad verecundiam*, *ad ignorantiam*, &c. A Latin word occurs to me, which would suit extremely well this last argument of the Reviewer; but it would be an offensive word, and I do not like to stain my paper with it.

Notwithstanding the plausibility of many of the topics urged in Mr. Fox's Sermon, and the singular ingenuity and eloquence employed on them, it is impossible not to lament that this

Discourse was delivered, and still more that it was published. However pure and upright and benevolent the design of the author may have been, it is difficult to imagine *what kind of success* he had in contemplation. Had the Discourse been addressed to the Legislature, there might have been some hope of inducing the members composing it to repeal all laws against blasphemy. Addressed to a society of Unbelievers and Scoffers, it might be considered as well calculated to flatter and conciliate them. Young and uninformed persons may very readily be captivated by the ingenuity and brilliancy of particular passages, and may be dazzled and deluded by them; but no person could retire from hearing this Sermon, or can rise from the perusal of it, with a deeper impression of the value and importance of Christianity, with more fervent gratitude for the gift of it, or with more confirmed purposes to fulfil the duties it enjoins. It is well if an opposite effect may not have been produced. A great degree of dissatisfaction with the laws of the country, and with the administration of them, many superficial hearers and readers may have imbibed: but this we are not at liberty to suppose was any part of the author's design.

Of all men, Unitarians have the greatest reason to complain of this Sermon. More than any publication that to my knowledge has appeared, it has a tendency to confirm and justify the charge that a natural and close alliance subsists between Unitarians and Unbelievers. What advantage there is in multiplying and exasperating prejudices, I cannot perceive, unless by bringing the obnoxious sect into more notoriety, and, by encouraging some of the most obvious frailties of our imperfect nature, drawing the attention and securing the acquisition of proselytes *of a certain class*. On the other hand, serious and devout persons of an opposite way of thinking are alarmed and disgusted, and are forever lost to a cause which, were they joined to it, they would strengthen and adorn.

HYLAS.

P. S. Although it be a matter extremely remote from the subject of the above letter, I must take leave to remark on an expression which the

*Nonconformist* uses in the course of his paper [p. 97 of the last Number]. He has occasion to institute a sort of contrast between "the Emperor of all the Russias," and the person whom he calls "his illustrious victim on his pestilential rock." That the person in question sacrificed himself to his own insane projects, there can be no doubt; but in what other sense he was *a victim*, it is difficult to say. That at one time he had the power of doing the greatest possible good to the world, nobody, I believe, will deny: but he was satisfied with doing the greatest possible mischief in order to satisfy his own selfish ambition. How it is that a Nonconformist, a philanthropist, a lover of peace, can designate such a character as *illustrious*, is to be wondered at and lamented; but any attempt to explain it must be abandoned in despair.

Essex Street,  
April 6, 1820.

SIR,

IF mitred ambition could blush, what must be the sensations of the new Bishop of Raphoe when he sees his works exposed in their true colours to an enlightened and indignant public in the late publication of my able and learned friend Dr. Carpenter, entitled "An Examination of Bishop Magee's Charges against Unitarians and Unitarianism!" I am much indebted to my worthy friend for his generous and unsolicited defence of my own character. So far, however, as I am myself personally concerned, I should have been content to have suffered the Right Reverend Prelate's inexplicable tissue of errors, sophisms, and calumnies, to have passed unheeded into that vale of oblivion to which they are rapidly advancing, rather than to have had their progress retarded, and their venom exposed to public contempt and detestation by the powerful pen of my learned friend. If bigotry were not blind, the haters of Truth must see and know that a conspiracy to arrest its progress by running down its advocates, can never succeed. Suppose that the humble individual who writes these lines and all his feeble but sincere efforts to promote the interests of uncorrupted Christianity were swept from the earth, as they shortly must, would that for a moment retard the



march of the glorious cause, to the promotion of which his life and labours have been devoted? Far from it. God will raise up other instruments, and more efficacious means, and Truth shall still hold on its glorious career, and go forth conquering and to conquer.

The learned men of Oxford, Cambridge and Dublin pay me too high a compliment by far when they expect that by loading me with abuse, and by exerting their mighty and combined energies to prove that neither myself nor my writings are worthy of notice,\* they shall sink the principles for which I plead. That is impossible. Aye, and it is equally impossible to stop the effect of my humble exertions till they have accomplished the end assigned them in the plan of Providence, and with that, be it what it may, I shall be amply satisfied; and of the unspeakable satisfaction arising from the consciousness of having sincerely intended and earnestly endeavoured, in my limited sphere, to promote the cause of Truth and Righteousness and Peace in the world, my libellers can never deprive me.

Pardon me, Mr. Editor, this effusion of egotism, which was not intended when I took up my pen, but into which my friend's generous defence of my character has inadvertently seduced me. I return to my subject.

I would beg leave to ask my worthy friend whether it is quite consistent with literary *etiquette* to attribute to any individual, publications which he has not avowed? In his recent work he has done this in a manner which is, I believe, altogether unprecedented. And I can assure him that, with regard to the Improved Version, at least, he is under a considerable mistake. He is pleased to say, p. 295, "The merits of the Improved Version, so far as they are distinct from those of the Primate's, we all, I believe, freely refer to the judgment and the

talents of Mr. Belsham: and I am not aware that he would object to be responsible for what may be deemed its defects." And again, p. 297, "No limit probably can be set to the responsibility of the principal Editor. He is responsible for the masterly digest of the principles of textual criticism contained in the Introduction: he is responsible for the Notes, either as respects the selection from others, or the sentiments he has embodied in them: and he is responsible for the translation itself, (so far as it differs from Newcome's,) having, it may reasonably be supposed, in no instance adopted the suggestions of others, unless he were satisfied of their correctness."

Now I must say that my worthy friend has not the slightest foundation for these assumptions. That I took a very active part in editing the Improved Version, I am not at all inclined to deny. I esteem it my greatest honour; and notwithstanding a few frivolous deviations from the text of Griesbach, and half-a-dozen or half-a-score out of many hundred variations from Newcome, which happen not to be noticed, and which, if they were ten times the number, would be as dust in the balance; notwithstanding, I say, these trivial errors, I consider the Improved Version has having completely answered its main object, which was, to serve as a sort of common-place book to the New Testament, by exhibiting to the inquiring and serious reader a plain and faithful account of the manner in which the most learned and approved Unitarian writers translate and explain the texts upon which the Unitarian controversy hinges, and the grounds of their interpretation. So that if any person desires to know in what way those texts which everlastingly occur in the writings and the discourse of Trinitarians, and the sound of which appears to countenance the prevailing errors concerning the pre-existence and deity of Christ, are to be explained upon Unitarian principles, by turning to the passage in the Improved Version he will find his curiosity gratified, and will commonly be referred to authors who discuss the subject more at large: and be it remembered, that he will find these explications undebased by any censo-

\* The reverend, very reverend, and right reverend gentlemen, whether bishops, deans, prebendaries, Bampton lecturers, or Christian advocates, who take such infinite pains to write me down, might learn a useful lesson from Mr. Hunt, who advises his Radicals, when assembled in large masses, not to *shout* silence, but to *keep* silence.

rious remarks on those who hold different opinions. Arian and Trinitarian interpretations are omitted; for had they been introduced, the work would have been swelled to an inconvenient size. This was the main object and design of the publication of the Improved Version, and it was an honourable and useful design. And I thank God there is reason to believe that it has succeeded in its purpose far beyond the expectation of its original projectors and friends. It was not intended to be a work of articles and particles, and commas and crotchets, but of fair, solid, substantial argument, intelligible and satisfactory to serious and judicious readers, and to the lovers of truth. And that it has answered its end to a great degree, and is likely to answer it still further, is clear from the "dismal, universal hiss" raised against it by the whole serpent brood, by which they shew their alarm at the glorious luminary whose hated light penetrates their dark caverns, and reveals all their mysteries of iniquity, and the craft by which they delude and fascinate mankind. In this work I did take a very active part, and I shall always esteem it as the honour and happiness of my life.

But I am not entitled to all the honour and responsibility which my friend attributes to me. It is well known that all the ministers who were members of the Unitarian Society were of the Committee for editing the Improved Version. Of these there were several who at first sent considerable contributions both of Notes and Translations. Some, for reasons best known to themselves, soon withdrew their friendly assistance. Others persevered to the last. And whatever part I might take in editing the work, neither I nor those who acted with me thought ourselves at liberty to reject or alter whatever a learned and judicious friend might think fit to communicate. For the Introduction I alone am responsible. The Notes commonly speak for themselves, and rest upon the authorities referred to in them: and to these I was not the only contributor. But as to the variations in the text from Newcome's translation, I am not answerable for the tenth, nor even for the twentieth part of them. These variations were

not made without being seriously weighed by the friends who proposed them, and to their judgment the Committee thought it their duty to defer, whatever their own private opinion might be.

T. BELSHAM.

*Bishop's Stortford,  
April 6, 1820.*

SIR,

I HAVE this day seen, for the first time, an article in your Number for February, in which the writer has mentioned me by name, (p. 102,) and publicly admonished me of what I ought to do, merely upon the ground of vague report. I beg leave to state in reply, that I am not engaged directly or indirectly in the management of the Congregational Magazine; nor have I the least concern with the particular paper upon which your Correspondent has animadverted. The only thing, therefore, which I feel called upon to "disavow," is the responsibility which he would attach to my humble name, and which, whether it be honourable or otherwise, belongs to me in no sense whatever.

WM. CHAPLIN.

*Islington,  
April 2, 1820.*

SIR,

IN your Review of my Funeral Sermon for his Late Majesty, you remark, (p. 177,) that the *Abolition of the Slave Trade* being against his Majesty's private sentiments, conferred on him no personal credit. I have so expressed myself as to ascribe the entire merit of the abolition of that infamous traffic, not to his Majesty, but to his illustrious Minister, Charles James Fox. My words are these:

"Under the auspices of his Majesty's truly patriotic Minister, Charles James Fox, this commerce in human flesh disappeared. His continuance in office, indeed, was not long, but long enough to cover his Royal Master, himself and colleagues with glory! Within the short space of nine months this mighty work of corporeal redemption was effected. Through the exertions of Clarkson and of Wilberforce, it had been thoroughly canvassed. The reiterated protestations of these distinguished philanthropists seemed to have no effect. At length 'touched by the spear' of the great political Ithuriel, it



was proscribed and annihilated. Thank heaven, it was the richest offering ever made at the shrine of suffering humanity!"

And, I am sorry to learn since the publication of my Sermon, from high authority, a peer of the realm, who seemed pleased with the cautious manner I had expressed myself on the subject, that "there was not one of his Majesty's subjects in the West Indies or in Liverpool more active or more pertinacious in opposing that great work of justice and humanity!"

Having the pen in my hand I will just observe, that my old pupil, the Rev. George Harris, ought to have noticed my animadversion on his inconsistency, that while he declared on the one hand that Arians were not Unitarians, so on the other, he put five reputed Arian London congregations, with their respective ministers, into his list of Unitarian Churches, and all this in the same publication! Having remained silent on the charge, he no doubt means to *let judgment go by default*, and in his next edition of the Sermon he will expunge his offensive definition—a legitimate sacrifice upon the altar of Truth and Charity.

My good friend Dr. Morell, of Brighton, also, alluding (p. 86) to my remarks on the Rev. Mr. Fox's Sermon on *The Duties of Christians towards Deists*, seems to express a pleasing surprise that I should deprecate Carle's prosecution! Indeed I altogether disapprove of the interference of the magistrate, after any way whatever, in matters of religion. It is not his province, and therefore he is sure of doing mischief. When the eminent French Minister, Colbert, asked the merchants what his Royal Master could do for them, *Let us alone*, replied the merchants, with spirit and decision. And the same distinguished reply, *Let us alone*, should be the exclamation made to every statesman meddling with matters not belonging to him, by the intelligent and consistent friend of Christianity.

J. EVANS.

*Brief Notes on the Bible.*  
No. XII.

NOT being aware of any intimation of the birth of Jesus at Bethlehem, except in the Apocryphal chapters of Luke and Matthew, which, teeming

as they do with inconsistencies never to be reconciled with the genuine history, cannot be cited to establish any fact, I am induced to give the subject a little consideration; for it deserves no more. It cannot be a matter of importance whether our Saviour was born in Galilee or Judea, nor can the circumstance of his nativity at Bethlehem have any bearing on the validity of his claims to the Messiahship, unless, indeed, there be an express prophecy that his birth was to take place in that city; and it may not be immaterial to glance at the grounds of that prevailing supposition.

The assumed event is thus proposed to our reception in the second chapter attributed to Matthew:

"1. Now when Jesus was born in Bethlehem of Judea, there came wise men from the East [Gentiles!] to Jerusalem, saying, Where is he that was born king of the Jews?—4. When Herod had gathered all the Chief Priests and the Scribes, he demanded where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written\* by the Prophet, 'And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.'"

Jesus never did rule them, by-the-bye, in temporals or spirituals. As a nation, and since their dispersion, they have always rejected him. The references in the Bible margin are, first, to Mal. ii. 7, where not a word occurs upon the subject: and, secondly, to Micah v. 2, which is pretty accurately quoted; but, whether it have any reference to Jesus may well be questioned, for Micah says, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been [ordained] from of old, from everlasting. 4. He shall stand and feed in the strength of the Lord his God"! An awkward passage, rather, taking the prophecy to be of Christ, for the advocates of his divinity. 5. "And this man shall be the peace, when the Assyrian shall come

\* In the parallel passage attributed to Luke, there is no reference to prophecy.

into our land. 6. Thus shall he deliver us from the Assyrian."

Now, Sir, as in the time of our Saviour, there was no trace of the Assyrian empire, but in history, this last passage,—the context as well, would seem to preclude the possibility of an application of the prophecy to the Messiah.

But granting, if it were possible, the prophecy to be meant of Jesus, it don't appear to me to be a consequence that he himself was to be born at Bethlehem. The Christ was to proceed from the loins of David, who *was* born there; and, in allusion to that circumstance, might not Jesus be designated as coming forth from the birth-place of his remote progenitor, with as much propriety as the designation "Son of David" was applied to him, recognizing his indispensable descent?

#### BREVIS.

P. S. Part of Dr. Franklin's Creed it appears (Mem. I. 1), was, that the universal Deity is withdrawn out of the reach of mortal addresses, and that each system of a sun and planets has a subordinate god of its own, the proper object of religious worship.

There is a portion of sublimity in this idea, which contemplates what a speck this world, with the system it forms a part of, is in the universe; but it loses sight of the sublimer idea that the Deity, being *infinite* in all his attributes, can at the same instant superintend all worlds and systems, as wholes, and inspect the individual motions of every atom and particle, animate and inanimate, in each, without inconvenience or an effort. However this apprehension of the Deity may confound a finite intellect, it is philosophically correct, on the hypothesis of his absolute infinity. Such is my apprehension of him. I feel no want of intervening gods, and am too conscious, and too proud, of my connexion with himself, to approach him through a medium, or entertain the conception of a substitute for the Almighty.

B.

*Essay on Jewish Phrases and Allusions in the New Testament.*

April 3, 1820.

**J**EWISH phraseology is often employed in the Christian Scriptures to express ideas and doctrines which

are, beyond doubt, evangelical. I shall bring together some examples of this peculiarity, shall endeavour to account for it, and shall make a few deductions from the inquiry.

Imagery and phrases of the kind to which I allude, may be classed under different heads, according as they are severally borrowed from *the names and distinctions of the Jewish patriarchs, events in the Jewish history, the situation, worship and furniture of the Jewish temple, and Jewish customs and institutions.*

The Jews gloried in their relation to their illustrious *progenitors*, Abraham, Isaac and Jacob; to the first of them especially; and they took from the last the denomination of *Israel*. With this fact every attentive reader of the Scriptures is acquainted: but, perhaps, it has not been so generally noticed that such terms as *the seed of Abraham and the Israel of God* are sometimes used in the New Testament to describe the Christian privileges and character. \*

These privileges were to be enjoyed, this character was to be exemplified, by Gentiles, to whose conversion our Lord's Forerunner, in effect, alluded, when he addressed the Pharisees in the following emphatic language,† "Think not to say within yourselves, *We have Abraham for our Father*; for I say unto you, that God is able of these stones to raise up *children unto Abraham*." And to the same memorable event we must refer those words of Christ himself, "*Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.*"‡ Who can avoid perceiving that these verses describe, under the image of a banquet, to which some persons are admitted, but from which others are excluded; the present condition of Jews and Gentiles, and not the future lot of individual men?§

\* Gal. iii. 29, vi. 16: the latter of these passages is illustrated by 1 Cor. x. 18.

† Matt. iii. 9.

‡ Matt. viii. 11, 12.

§ "—clare de ecclesia sermo est." J. A. Ernesti *Opuscula Theolog.* (ed.



The names of the Jewish patriarchs, are here put for such of their posterity as shall profess themselves believers in the Christian doctrine.

From passages in the *history* of this people the writers of the New Testament borrow words and figures to convey evangelical ideas.

We have an example in 1 Cor. x. 1—15. The believers at Corinth, were in danger of being led, by the solicitations and customs of their Heathen neighbours, into idolatrous practices. In order then to shew them how hazardous their circumstances were, and how likely, or, at least, how possible, it was for men enjoying distinguished religious privileges to commit even heinous sins, the apostle sets before their eyes the transgression of the Israelites in the case of the golden calf, and the fatal consequence of that crime. Under images supplied by the Jewish Scriptures, Christians are warned against giving any countenance to *idolatry*. Hence the allusion to *Horeb* and its streams. \*

I shall take my next instance from the Epistle to the Hebrews. In the former part of this composition the author earnestly cautions the Jewish Christians against that spirit of apostasy and unbelief which proved so ruinous to many of their ancestors, in the wilderness, and prevented them from entering into the promised land: and he lays great stress on the resemblance, so far existing, between the circumstances of the modern and those of the ancient Israelites; comparing "the rest which remaineth to the *people of God*," or to all sincere Christians, with that enjoyed by the obedient Jews, on their settlement in Canaan. But are we to infer hence that this latter *rest* was *typical*, that it was specially intended by the Supreme Being to describe and, as it were, foretel the future and more glorious tranquillity? There is nothing in the language or argument of the writer,

nothing in the whole volume of the Scriptures, to warrant this conclusion. The author's words are intelligible and beautiful, pertinent and forcible, if we view them as an illustration, a comparison: nevertheless, it was not his design that they should be taken, nor can they without injustice be taken, in any other sense.

In the Christian Scriptures there is a third class of Jewish phrases and allusions comprehending those which are derived from the situation, worship and furniture of the *Temple* at Jerusalem.

Paul, speaking allegorically, in one of his epistles, styles the Christian community the *Jerusalem which is from above*:\* so the author of the letter to the Hebrews calls the Church the *city of the living God, the heavenly Jerusalem*: and, with particular reference to a distinguished spot in the Jewish metropolis, Christians are said to have *come to Mount Sion*; the whole description being an enumeration of evangelical advantages.

Of the celebrated place to which the body of believers in Christ are thus compared the Temple was the chief ornament and glory; the pride of the natives; and to every eye the object of signal admiration.† From this beautiful and magnificent edifice our Lord took an image, under which to represent a fact of high importance: for when the Jews asked him to shew a sign, or some *peculiar* miracle, in proof of his divine commission, he answered, "Destroy this temple, and in three days I will raise it up—but he spake," adds the historian, "of the temple of his body." John ii. 19, 21. And to this class of expressions we might naturally refer those texts in the epistles which describe Christians as the *temple of God*, or as *growing unto an holy temple*, (Ephes. ii. 21, &c.) were it not far more probable that this language, being addressed to persons converted from Heathen ido-

secund.) 409. This writer ably supports the interpretation which Locke suggests of Ephes. i. 10.

\* Mon. Repos. V. 555, 556; VI. 38, 171, 172. To judge of the apostle's argument, compare 1 Cor. ix. 1, with xi. 1: the latter verse should not be disjoined from the tenth chapter.

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2 F

\* Gal. iv. 26; Heb. xii. 22. Thus Virgil's *pulsum Niphaten*, (Georg. iii. 30,) and Juvenal's *Graias nostras*, &c. (Sat. xv. 110). That *Mount Sion* was the site of the Temple, see in Reland, Antiq. Sacr. Vet. Heb. (Ed. 3), 11; Palæstin. &c. 845, &c. and Gibbon's *History of the Decline*, &c. Ch. xxiii.

† Tacit. Hist. V. 5. 8, 12.

latry, was borrowed from a Gentile rather than from a Jewish structure.

Further, Christians are spoken of in terms originally and properly denoting the ministers belonging to the Jewish Temple: and Christian prayers and Christian duties are mentioned under images obviously derived from the temple-service. We find an instance in the following verse: "Ye are a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."\* In the use of similar phraseology, the writer to the Hebrews says, concerning himself and his fellow-Christians, "We have an altar whereof they have no right to eat who serve the tabernacle:"† the signification, perhaps, is, as given in Dr. Sykes' paraphrase, "We who are the disciples of Christ, have the means offered to us, by which we may be in a state of friendship with God." The succeeding verses too are full of allusions to the Hebrew ritual, as indeed the epistle abounds in them: that they are more than allusions, seems incapable of proof.‡

Nor should we forget that the prophetic scenery of the book of *the Revelation* is chiefly taken from that of the Temple at Jerusalem; and that *incense* and *odours* are the almost constant symbols of Christian worship.§

Occasionally, Jewish customs and institutions furnish the terms and images under which the writers, &c. of the New Testament declare evangelical truths.

To the fire which had once been kept by the idolatrous Jews in the valley of Hinnom, for the purpose of burning their children in sacrifice to Moloch, Jesus compares the future state of wicked men; as he does that of the virtuous to paradise, to reclining on Abraham's bosom, and to the like Jewish practices and conceptions.||

In mere allusion to the number of the tribes into which his countrymen

had been divided, and to their former civil polity, he assures his followers that "when the Son of Man shall sit on the throne of his glory, they also shall sit upon twelve thrones, judging the twelve tribes of Israel;" *ye shall be as eminently exalted as if ye were my assessors*:\* to this passage and this sentiment Paul, it would seem, refers in 1 Cor. vi. 2.

When Christ spoke of himself as commissioned to *preach the acceptable year of the Lord*, his object was to direct the people's attention to that celebrated Jewish institution, the year of Jubilee, when their slaves were released and their debtors were discharged.†

Again: He represents his own sufferings and those of some of his apostles, as *a baptism with which they were to be baptized*; his death and theirs as *a cup of which they were to drink*:‡ the allusions and the terms are evidently Jewish.

Other instances might easily be produced: but they will readily present themselves to attentive observers; and it is time that I endeavour to explain this great peculiarity in the Christian Scriptures.

*Judaea* was the scene of the facts upon which the gospel rests, the spot where it was first published. And hence we may presume that the language in which the New Religion was taught would be that of the country in which it arose, and would partake of its characteristic style and imagery. Nor is this an unwarrantable inference: because whatever were the origin and design of Christianity, human means would, in a certain degree, be employed for its diffusion.

Our Lord and his apostles preached it to the Jews as a doctrine establishing its claims, in part, on the authority of the Jewish Scriptures and of the Mosaic dispensation, appealing to the prophecies of the Old Testament, and designed to produce ultimately a most important change in the situation of their countrymen. In these circumstances, and with these views, what more natural than for the writings of

\* 1 Pet. ii. 5. † xiii. 10.

‡ A reference of this class occurs in 1 Cor. v. 6, 7, 8, and is admirably explained in Bell on the Lord's Supper. Append. No. V.

§ Rev. viii. 3, 4.

|| Mark ix. 46; Bishop Lowth on Isa. lxvi. 24; Luke xxiii. 43, xvi. 22; Matt. xiii. 43, compared with Dan. xii. 3.

\* Newcome on Matt. xix. 28.

† Luke iv. 19; and see Lev. xxv. 8; Isaiah lxi. 1, &c.

‡ Matt. xx. 22, 23; Luke xii. 50; Isa. li. 17; Psal. xlii. 7.



the New Covenant to be interspersed with Jewish phraseology, and to contain many Jewish allusions?

This fact will be yet less astonishing when we consider that the first teachers of the Christian Revelation were Jews, to whom their own Scriptures were, of course, perfectly familiar, whose minds were stored with Jewish images, whose language received a strong tincture from their habits of education and society, and from their cast of thought, and who, notwithstanding they embraced a new, a more spiritual and liberal dispensation of religion, found it difficult, or rather impossible, (as in similar circumstances it always is,) to discard accustomed and current phraseology.

After all, the frequent occurrence of this phraseology might well perplex us, did we not see that it is capable of being explained according to known and approved laws of interpretation. The meaning of Jewish terms, together with the propriety of Jewish images, has been diligently explored and clearly pointed out. A comparison of difficult passages with those which are less obscure, has contributed to fix the import of expressions that formerly were almost unintelligible: attention to the style of the prophetic writings in particular, and to the characteristic genius and tenor of Hebrew Poetry, has enabled us to take a more distinct perception of the moral and religious ideas represented by certain words originally appropriated to objects of sense; and, while much remains to be done, much has already been effected in this department of sacred criticism.\*

From the peculiarity which I have described in the diction of the New Testament there arises a presumptive argument for the genuineness and authenticity of the books so denominated, and, by consequence, for the truth of the Christian Revelation. Those writings were evidently the productions of native or proselyte Jews: for, besides many less memorable and interesting marks of a Jewish education, the form

and idioms observable in the composition will not suffer us to imagine that the authors belonged to a different class of men. We may also safely conclude that the writers were Jews in the actual situation of the evangelists and apostles. It is, therefore, highly improbable, not to say utterly impossible, that this volume should have been the forgery of a later age.

In the phraseology of the Christian Scriptures we trace the alliance subsisting between the dispensation of Moses and that of Him, "of whom Moses, in the law, and the prophets did write." At the same time, we learn the usefulness, and even the necessity, of an acquaintance with the books of the Old to the man who is desirous of profitably reading those of the New Testament. By some persons the alliance of which I am speaking is overlooked: and it has been excessively magnified by others. To deny its reality, its closeness and importance, seems hardly consistent with an enlightened faith in the divine mission of Jesus Christ. Hence the records of the Jewish Revelation claim our diligent study: and whatever illustrates them must eventually promote Christian knowledge.

Far, indeed, am I from being an advocate for that typical and allegorical interpretation of Scripture in which many persons indulge, to the exultation of profane, and the grief of wise and serious men. The language of the Sacred Books, remote as it may be from that of the Greek and Roman classics, of western climates and of modern ages, is uniformly to be explained on the principles of fair and sober criticism.

It is a remarkable hypothesis of *Semler's*, that even in the earliest period of the Church the gospel was taught in two different schools, the one accommodated to the conceptions of the Jews, the other to the situation of the Heathens: he regards *Peter* as the head of the less liberal, or of what may be denominated the *Hebrew Christian*, party, and *Paul* as the only apostle who encouraged a more learned and enlightened way of thinking. If, however, we may form a judgment from the respective writings of these great teachers of Christianity, there is no ground for this distinction: those of *Peter* contain nothing which denotes

\* It sometimes admits, as we have found, of illustrations from works of a very different stamp: references have been made above to two of the Latin classics; and to those passages may be added, Virg. Ecl. iv. 34, Æn. vi. 88.

the existence of national prejudices and partialities in the mind of the author; while even in those which *Paul* addresses to *Gentile* converts we discover frequent allusions to Jewish history and customs, and a style deeply tinged with Jewish idioms and phrases.\*

Perhaps it may be deserving of inquiry, whether Christians, who professedly receive and interpret certain images and names derived from the Old Testament as expressive of evangelical truths, can with propriety adopt such language in their social devotions and instructions? The adoption undoubtedly supposes that all who are present, on such occasions, have endeavoured to understand and are really in possession of the meaning of these phrases. But this is scarcely the fact as to the majority of the members of religious assemblies. The danger appears to be on the side of extravagance, of employing terms which have not been clearly explained, and the sense of which is not sufficiently perceived. In a well-informed audience, however, it may not seldom be advisable to introduce what I will take the liberty of calling, with relation to the present subject, the figures and the diction of the *Sacred Classics*: they are endeared, by principle as well as habit, to men of piety and taste, and add considerably to the interest which such persons feel in *Devotional Poetry*. When, for example, we read the following lines, from the pen of a writer of powerful genius, yet correct discrimination,

"Our country is *Emanuel's* land,  
We seek that promis'd soil;  
The songs of *Zion* cheer our hearts,  
While strangers here we toil;"

who that is accurately and familiarly acquainted with the Scriptures, who that places a just value on them, will not warmly admire the images which have so venerable an origin and so happy an application? N.

\* See an interesting article in *Allgemeine Bibliothek der Biblischen Literatur*, Vr. B. 59—65. Yet even if we admit Semler's opinion now stated, the following description is not less applicable to *Paul's* than to *Peter's* school, "kleidekn ihre christlichen ideen gern und off in worte des A. T."

THE "London Society for the Conversion of the Jews" have published the following reply of Mr. Nitschke, to the question, "Which division of the present Jewish race affords, under the Divine blessing, the greatest hopes of success?"

"At this time the Jewish Nation," he remarks, "may be suitably divided into the following five classes:—

"1. Enlightened persons, who lay aside the Mosaic Law and the traditions of the elders, profess pure Theism, and endeavour to introduce among their nation the principles of mere morality. They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelsohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best-informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among them little hopes can be entertained of gaining entrance with the glorious gospel of Jesus Christ; and though they manifest moral sentiments, they would probably become only nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing hymns accompanied by an organ, and having sermons delivered from a text of the Old Testament.

"2. The Sabsaids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

"3. The Karaites, who, from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

"4. The orthodox Jews, as they call themselves, who stedfastly adhere to the Mosaic Law and to the traditions of their elders, and who still constitute the majority of this nation, especially in Poland. They live, generally speaking, in the greatest blindness and ignorance of heart, and are hardened in unbelief: nevertheless, among them it



is not improbable that the light of the gospel will first dispel the darkness of unbelief, when the Lord by his almighty fiat says, Let there be light.

"5. That not inconsiderable party among the Jews, who have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

"With the Portuguese Jews, who are regarded the nobility of this nation, and with the Oriental Jews, I am unacquainted; nor do I know whether any adherents of the former sect of Chasadim in Poland are still in existence.

"It may be difficult to decide, to which division of the Jews the Society should chiefly direct its attention. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is perceptible among this nation which has not been observed at any former period.

"The Spirit of the Lord must direct the undertakings of the Society, and open doors for successful labour among the lost sheep of the house of Israel, and we ought frequently to unite before the Throne of Grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel from their blindness, lead them to know thee, and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance which is promised and reserved for us in heaven."

SIR,

*April 5, 1820.*

I EXPECTED to see in your pages the "Form of Prayer and Thanksgiving," lately put out by authority on the King's recovery from the short but dangerous illness which seized him, almost immediately after his accession to the Throne. You merely state the fact (p. 192) of such a Form being issued. I beg leave, therefore, to transcribe it for you below, together with some remarks upon it from "The Christian Observer," for last Month, pp. 163—166. The remarks appear to me excellent, but for the sake of brevity I send you only a selection of

them. They are free, but they are taken (your readers will remember) from an "Evangelical" Church Magazine. The signature of the writer is "An Episcopalian."

R. B.

*The Prayer.*

Accept, we beseech thee, Almighty God, the praises and thanksgivings of our Sovereign Lord the King, for thy great mercies recently vouchsafed to him.

In the hour of sickness, and under the severest domestic affliction, his trust was in thee, O God; and thou hast holpen him.

Let thy protecting hand, we implore thee, ever be over him; let thy Holy Spirit ever be with him: and so lengthen his days, O God, that they may bring down upon him and his people, the abundance of thy blessings and mercies, through Jesus Christ, our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, now, and for ever. Amen.

*Remarks.*

It seems as if there were a fatality in our modern state prayers; for it so happens that there is scarcely one composed for years together that will bear the test of the most friendly criticism.

— Among all the defective modern formularies which every sincere well-wisher to the Church has had to lament, scarcely one is more defective, or more incorrect, than the foregoing.

One defect, in the very first sentence, is, that no intimation is given of what the mercies are for which thanksgivings are returned. It is true, that the fly-leaf of the paper tells us, what neither the prayer nor its title distinctly does, that it is for his Majesty's recovery: but this ought to have been explicitly mentioned in the prayer itself; and, if it had been so, it would have prevented the misconception of many of the poor, (and I believe some of the rich also,) who actually mistook it for a thanksgiving to God for his Majesty's accession to the throne!

But, a still greater defect in this sentence is, that it only prays God to accept his Majesty's thanks; not a word is said of the nation joining in them. We are not taught to thank God for restoring his Majesty as a public blessing; but we simply take

the place assigned in the Romish Church to the saints and the Virgin Mary, of mediators or offerers of the prayers of others; and we pray God to accept the thanks of the King as if we had no concern in him ourselves.

The second sentence enunciates a fact which, however well it may be known to the writer of the prayer, must necessarily be beyond the personal knowledge of the great body of his Majesty's subjects; who are, nevertheless, required solemnly to affirm it, as if it were perfectly known to them. I will not, however, dwell upon this—as it may have been consoling to many to have been informed, even in this irregular and unsuitable way, that his Majesty, in his deep affliction, was enabled to place his trust where alone true joys are to be found—except to remark, that a fact, intended to be affirmed before the Almighty by every tongue in the nation, should be one rather of public notoriety than of private anecdote. I here take it for granted, that the words are intended to record the precise fact; for it would be most indecent to suppose that they were inserted merely for a compliment.

The use of the epithet "severest" in this sentence, seems to me to be also objectionable. In an address to the Almighty, we ought not, I think, to speak of any of his dispensations towards his creatures as "severe," however innocently we may use the term in our intercourse with each other.—But I object further to this epithet, because it is used in the superlative degree.—The superlative epithet is not allowable, at least in prayer, where there should be no appearance of exaggeration.—I do not insist upon the objection; but I merely mention it because the sentence, as it stands, seems rather an oblique panegyric on the King for his trust in God in the midst of such afflictions, than a direct thanksgiving to God himself.

—What are we to understand by praying that the King's *days* may bring down blessings, and then that they are so to be lengthened as to do this? I really can affix no clear meaning to the words. They appear, in fact, to convey none.

—In fact, the whole structure of the prayer is singularly unhappy. The Almighty is twice addressed, out of three times, in the words, "O God;"

a form of invocation, which, from its abruptness, ought to be but sparingly employed. The other invocation, "Almighty God," is unexceptionable in itself, but, like almost every part of this prayer, it wants a specific application to its object. In returning thanks to God for mercies received, it is not the mere circumstance of his being "Almighty" that should have been adverted to.—The writer of the formulary in question does not seem to have sufficiently considered that the invocations used in prayer and praise, should vary according to the nature and circumstances of the thanksgiving or petition.

I might say the same of the epithets applied to our earthly monarch. "Our sovereign lord the King" is a phrase so much oftener heard at the bar than in the reading-desk, that it is strange it should have been selected by the writer for the present occasion. Surely it is an offence against "our sovereign lord the King," his crown and dignity, to expose him to hear and sanction, and his "loving subjects" to repeat such a form of words as this misnamed Thanksgiving.

The involution of phrase which runs through this prayer, deviates widely from the simplicity which becomes such compositions.—I might object also, as inconsistent with simplicity, to the sing-song style even of the clauses which in other respects are the least exceptionable.

"Let thy protecting hand ever be over him.

Let thy Holy Spirit ever be with him."

A man truly in earnest in prayer will scarcely affect this libratory species of collocation.

The mixture of classical and colloquial, of Latin and Saxon words in this prayer, has moreover an awkward effect. Take, for an example, the phrase "in the *severest domestic* afflictions thou hast *holpen* him." Here the obsolete Saxon word "holpen" falls like a discord upon the ear after the Roman words "severest" and "domestic;"

ut nec pes, nec caput uni  
Reddatur formæ.

A question naturally arises here, Who can have composed this extraordinary prayer? If the framer of it had wished to expose the Church to



the derision of her enemies, he could not have done it more effectually than by such a form. We implore our bishops to exercise a more vigilant superintendence over this department of ecclesiastical regulation, and to withhold the sanction of their venerable names from such crude compositions as these, which have no other effect than to degrade our excellent Establishment in the eyes of the country and of the world. I have heard it said, that there is scarcely a Dissenting or Methodist preacher in the kingdom, who would not have produced extemporaneously a more suitable prayer for the occasion than that which is tauntingly but doubtless most unfairly represented as embodying the united wisdom and piety of the Church of England.

*The Nonconformist.*  
No. XVII.

*On the Patronage of Religion by the Civil Power.*

THE pretensions of papal authority, however flagrantly in opposition to reason and Scripture, have at least an air of consistency and plausibility, to which the interference of the civil magistrate in the business of religion is not entitled. In claiming the possession of the keys of heaven by inheritance from the Prince of the Apostles, the successive Bishops of Rome assumed to preside over a "kingdom not of this world," however much the character of their government might savour "of the earth—earthy." These vicegerents of Christ claimed a concurrent dominion with mere temporal monarchs, and thus in name at least, *Cæsar* was prevented from usurping the Throne of the Saviour. It is at the first view strange and unaccountable, that the effects of the Reformation, founded upon the inalienable right of private judgment as to matters of faith, should in any instance, have appeared to terminate in the transfer of spiritual usurpation from the Pope, and his conclave of nominal ecclesiastics, to a King or a Parliament, who, in their nursing care of the Church of Christ, have been almost equally efficient in cramping its native energies by the swaddling clothes of articles, ordinances and statutes. Under various shows of absolute right or of utility and expediency, exclusive

establishments, cemented by the rewards and punishments of the civil power, have gained and kept a footing in several Protestant States, and even the sects who have at various times groaned under the injustice hitherto inseparable from such institutions, have not constantly resisted, upon a broad and general ground, the interference of the magistrate either as the patron of the rights or as the avenger of the wrongs of religion. It may seem to require apology that a subject upon which so many able and eloquent pens have been employed, should be re-introduced to the attention of Nonconformists, whose acquaintance with the subject cannot be slight; but some arguments in favour of National Establishments for the propagation of Christianity having been lately stated from a quarter where early prepossessions and published opinions were ranged in favour of the opposite side of the question, naturally attract attention and respect, and I have thought it not inexpedient to throw together a few cursory remarks upon some of the positions alluded to, without affecting to enter upon any systematic examination of the whole of the arguments advanced in the Sermons to which I refer.

The Christian religion, teaching the doctrine of a future life, and inculcating love to God and good-will to men, is directly calculated to promote the peace and prosperity of the community, and therefore deserves all the countenance and assistance which it is in the power of the community to afford. Such is the proposition upon which is rested the expediency of employing the public purse for erecting churches, educating teachers of Christianity, and contributing to their support; assuming, of course, as it appears to me, that the community cannot dispense any of its beneficial influences, except in its corporate capacity, and through the medium of the delegated conservators of the public peace, and that all the evils which have hitherto attended civil establishments of religion are purely adventitious in their nature, and at the worst, greatly counterbalanced by the good effects which have exclusively resulted from them.

With regard to the precise pattern and model of an establishment which,

in the reverend preacher's judgment, is calculated to embrace the benefits and exclude the evils attendant upon such institutions, whether its articles of faith and forms of worship would be sufficiently comprehensive to admit within its liberal pale the Athanasian and the Unitarian, the Calvinist and the Universalist (to the equal satisfaction of all); or whether it would vary in its creeds and formularies according to the predominance of any sect in each particular town or district; whether the magistrate or the people would exercise the privilege of selecting their religious instructors, and of removing them for incompetency or misconduct, I am unable to afford sufficient information, not having been present when that difficult and delicate branch of the subject came under discussion.\* In the discourse which has suggested these remarks, an answer was attempted to be made to the objections urged by the opponents of religious establishments, and it must be admitted that these objections were fairly and forcibly exhibited; so forcibly, indeed, that some state-religionists might be almost induced to suspect the good faith of their new ally, even upon his own very limited ground of defence.

The first Objection is founded upon the needlessness of a state religion to the purposes of civil society, whose institutions ought to be limited to the protection of the persons and property of individuals; and this objection is readily admitted, so far as it excludes penalties for dissent from the established faith; but it is pleaded that the public encouragement of a religion so excellent, is a most valuable auxiliary in effecting the end of civil society. But there is surely much fallacy in this mode of reply. That it is right and proper that the members of a commu-

\* The series of Sermons has been recently published; but I fear the respected author's views yet remain to be developed with precision. Episcopalians, Presbyterians and Independents are proposed, in company with Roman Catholics, for a share of the loaves and fishes: but it appears to be conceded that many minor sects will be wholly excluded, and it is clear that this Utopian plan of comprehension, if realized, would produce any thing rather than "the unity of the spirit in the bond of peace."

nity should, individually and by association, give the utmost currency to principles which they conscientiously approve, by every means consistent with the peace of society and the right of private judgment, no one will deny; and the opinions of the majority, upon the supposition of their possessing equal zeal and sincerity, will unavoidably have an advantage over those of the minority, of which the latter cannot reasonably complain; but when to the natural preponderance of numbers the magistrate adds the weight of the public purse, the minority may justly resent his interference as an uncalled-for infringement upon their natural rights. The second Objection, denying the justice of supporting a particular religion out of the public purse, is involved in the former. There is no dispute as to the mere right of devoting the public treasure to that or any other purpose, however impolitic, or the duty of submitting to the imposition for the sake of public peace. But if there may be cases supposed in which injustice is sanctioned by law, the exhibition of bounties and drawbacks to the professors of a particular system of theology, in exclusion of other systems embracing the same general principles of morality, seems to be amongst the number. Were it true that the voice of government is always the voice of the majority of the governed, (and the contrary, in many cases of the transfer of state patronage from one religion to another, has notoriously been the fact,) the imposition of a tax upon conscientious dissidents for the support of religious theories which they may think, in many respects, dishonourable to God and injurious to human happiness, implies the existence of a spirit of legislation hostile to the equality of social rights, and which will hardly stop short of more positive privations and intolerance in some shape or other. Indeed, if we once admit that the legislator, as such, may justifiably recognize a preference of one man's religious principles to those of another, as being more conducive to the ends of the social compact, I do not see what can prevent the adoption of religious belief as one of the criteria of fitness for all the honourable and lucrative functions of the state. The right is the same; the impolicy and injustice equally glaring.



In reply to a third Objection, founded on the omnipotence of truth, and the Divine promises relative to the prevalence of Christian truth, it is contended that truth does not always excite attention commensurate with its importance, and that the patronage, not only of individuals, but of the civil power, may be properly extended to Christianity as well as to the study of literature and the arts. The prejudices of mankind against the wholesome restraints of religion, are also supposed to render endowed establishments indispensable to the rapid progress of the gospel, and the idea that the means of religious instruction may be safely confided to the zeal of individuals is regarded as a speculation unsupported by facts. The latter charge may, however, be boldly denied; the opposer of state religions may unhesitatingly submit his cause to the test of experience and common observation. The objection which has been so often and so strongly urged against positive legislation for the relief of the poor, namely, that it chills the zeal and dries up the sources of private charity, whilst it augments rather than diminishes the occasions for its exercise, may be more confidently applied to enactments whose professed intention is to supply the place of that Christian benevolence which would freely impart what it has freely received, did not the mercenaries of the State Religion pre-occupy the ground which they are frequently too indolent to cultivate. Dr. Paley also alleges, what he deems an insurmountable objection to the scheme of voluntary contribution for religious instruction, that few would ultimately contribute any thing at all. "However," says this ingenious sophist, "the zeal of a sect, or the novelty of a change, might support such an experiment for a while, no reliance could be placed upon it as a general and permanent provision. If, by declining to frequent religious assemblies, men could save their money at the same time that they indulged their indolence and their disinclination to exercises of seriousness and reflection, or if by dissenting from the National Church they could be excused from contributing to the support of the ministers of religion, it is to be feared that many would take advantage of the option which was thus imprudently left open

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to them, and that this liberty might finally operate to the decay of virtue, and an irrecoverable forgetfulness of all religion in the country. Is there not too much reason to fear, that if it were referred to the discretion of each neighbourhood, whether they would maintain amongst them a teacher of religion or not, many districts would remain unprovided with any?"\* And if the number of contributors, or the amount of contributions towards the support of a priesthood, determines the quantum of religion in the country; if the alleged antipathy of the bulk of mankind to religious contemplations, is best overcome by an enforced compensation for the attempt to introduce them to the mind, there may be some reason for the Doctor's anticipations. But to his conjectures and suppositions oppose the state of religious sects in this country at the present moment. Who have most successfully exerted themselves in bringing religion home to the lower orders, in districts where the sound of the Church-bell had never been heard, and in supplying the wants which the apathy and inertness of our Church Dignitaries have permitted to accumulate in this vast metropolis? Can any Establishment supply a tithe of the zeal evinced by the Wesleyan Methodists in creating or reviving a sense of religion amongst those classes for whose benefit the utility of a permanent legislative provision is most strenuously advocated? Does not the sense of a personal voluntary sacrifice bind a man's religion to his heart; and when are the feet of religious instructors so "beautiful on the mountains," as when they can conscientiously say with an apostle, "We seek not yours, but you"?

To the fourth Objection, founded upon the declared spirituality of Christ's kingdom, it was urged by way of reply, that his doctrine concerning it by no means forbids, though it may not expressly enjoin, the patronage of the powers of this world. But was it not then naturally to have been expected that Jesus should have availed himself of his miraculous powers, and by seating himself on the temporal throne of his ancestor David, have at once placed his religion on the "vantage ground"

\* Moral Philos.

of civil patronage? If it be objected, that such a mode of promulgating Christianity would have exposed its evidences to suspicion, is it not to be feared, that at the present day much prejudice is excited against Christianity by its alliance with the State? Did the conduct of Paul and his fellow-labourers imply any desire of civil support—did he not even scrupulously avoid depending on the voluntary offerings which his grateful proselytes would have made to his necessities, working with his own hands, lest he should become a burthen to them? “If he appealed to Cæsar, it was to judge his innocence, not his religion.” Did the Church in subsequent ages require more at the hands of the magistrate than abstinence from direct persecution, and permission to provide for the government and due order of their religious assemblies, according to their circumstances and exigencies? And is it not to be feared that the liberality of the early proselytes had, without any aid from the public purse, but too profusely endowed the offices and professors of religion? Did the apostles and primitive disciples of Christ look forward to the period when the religion of the poor would be smiled upon by princes, and when the cross should supplant the eagle, as the rallying point of embattled hosts? Yes, they did anticipate such a period; not, indeed, as an æra in which truth would flourish, and pure religion extend her benign sway, but as the working of that mystery of iniquity which for ages was to sully the purity and almost overwhelm the existence of the Saviour’s kingdom. Surely if any thing can be satisfactorily deduced from Christian prophecy, the woeful corruptions of our religion, and the vindictive character of that discipline which has been coupled with it, are primarily ascribable to the unnatural union of the rewards and terrors, the smiles and the frowns of Cæsar, with the awful incitements and threatenings of the gospel—“the powers of the world to come.” When the magistrate is once allowed to tread upon the hallowed soil of Christian liberty, under the specious pretext of providing the means of inculcating sound religion and morality; in vain will enlightened individuals indicate the precise line, beyond which his interference would violate those

vague principles of expediency on which it is said to be defensible to a certain extent. “If the religion be pure, spiritual, simple, lowly, as the gospel most truly is, such must the face of the ministry be—and, in like manner, if the form of the ministry be grounded in the worldly degrees of authority, honour, temporal jurisdiction, we see with our eyes it will turn the inward power and purity of the gospel into the outward carnality of the law; evaporating and exhaling the internal worship into empty conformities and vain shows.”\*

The rapid progress and comparative purity of the gospel in the period preceding its establishment by Constantine, (stated as a fifth Objection,) are admitted, subject to great deductions: amongst which this event is regarded as tending to check the multiplication of error, by protecting the errors which then existed—as if the mere existence of unpatronized errors in speculation, could be an evil comparable in magnitude with that of persecution. The case of Paul of Samosata is cited as an instance of the judicious exercise of temporal authority in restraining the bigoted zeal of theologians: in protecting his person and property, Zenobia merely fulfilled her magisterial duty; her shielding a generally reputed heretic from the consequences of his sentence may be very wrong upon general principles, though almost justified by circumstances.

The objection to establishments, grounded upon the unfitness of the magistrate to distinguish between truth and error is fully admitted, (and this is a large concession,) but in order to obviate it, he is called upon to give his patronage to Christianity in general, without distinction of sects. If by patronage is here intended, what the argument requires, the distribution of emoluments to all the professors of Christianity, a moment’s glance will determine the scheme to be impracticable, except under such modifications as have been adopted in some of the Transatlantic States, and which must be admitted to have the merit of obviating Dr. Paley’s apprehensions, and at the same time leaving individuals free to choose

\* Milton’s Prose Works, by Symonds, I. 92.



amongst rival sects; but after all, why degrade Christianity and excite the sneer of Infidelity; why confound the sincerely zealous with the hollow professor, by an enforced contribution from friend and foe?

It has been further objected that the evils which have resulted from an union of Church and State have been enormous, perpetuating errors the most gross, such as transubstantiation, purgatory, &c., and arming the bigot with racks, tortures and inquisitions: and here again the facts are admitted, but a preponderance of good is still contended for; nay, it is boldly maintained that without the aid of the civil power, Christianity and its professors and advocates must have been swept from off the face of the earth. This astounding proposition undoubtedly deserves the attention of Nonconformists, as, if tolerably well substantiated, it goes near to a decision of the controversy. But where is the proof or semblance of proof, of an allegation which would ripen Dr. Paley's conjectures into actual experience? We are indeed called to look at the desolate condition of the once-flourishing churches of Asia and Africa: "Where are the seven churches of Asia, addressed in the Apocalypse; the apostolic church of Antioch; the metropolitan church of Jerusalem; the illustrious churches of Alexandria, Carthage and Hippo? The Cross has every where yielded to the Crescent. What, it is asked, could have saved the European churches from similar devastation except the support of the civil power?" Perhaps, nothing. But when it is recollected that the sword of the prophet of Mecca was directed against the civil liberties and independence, not less than the religious opinions of the countries which were visited with its scourge, and when in many of those countries Christianity enjoyed the much desiderated countenance of the civil power, it is truly marvellous to hear the alliance of the Church with the State assigned as the cause why the Mahometan dynasty and religion did not overrun the rest of the Christian world. Would not the European states have been equally concerned to resist the aggression of such a power, whether they had adopted Christianity as the State Religion, or had simply tolerated and protected its doctrines and professors? Surely it is not to be

taken for granted that the refusal to give legal currency to one set of religious opinions at the expense of others, must have necessarily rendered them passive and unconcerned at the introduction of a new religion, coupled with new institutions of a civil nature, at the point of the sword. The preservation of the European churches, and the subversion of those in Asia and Africa, must therefore be traced to some other cause than the existence or the want of civil patronage. Gibbon, though an enemy, may be listened to whilst thus accounting for the triumphs of Mahomedanism: "More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason than the creed of mystery and superstition which in the 7th century disgraced the simplicity of the gospel." "The northern coast of Africa is the only land in which the light of the gospel, after a long and perfect establishment, has been totally extinguished. The arts which had been taught by Carthage and Rome, were involved in a cloud of ignorance; the doctrine of Cyprian and Augustin was no longer studied. Five hundred Episcopal churches were overturned by the hostile fury of the Donatists, the Vandals and the Moors. The zeal and numbers of the clergy declined; and the people, without discipline or knowledge or hope, submissively sunk under the yoke of the Arabian prophet."\*

It would be easy to trace the extermination of Christian churches to the previous decay of the vital and spiritual dominion of the religion of Jesus in the hearts of its professors; nor would it be difficult, in most cases, to date the progress of decay from the period

\* Of the Asian churches the same author remarks, that "Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, *forgotten by the Emperors*, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins; a pleasing example that the paths of honour and safety may sometimes be the same." Gibbon's Decline and Fall, Ch. lxiv.

when permanently endowed by the State, or by the prodigality of superstition, Christian ministers were attracted to their function by secular motives, and verified our Saviour's words, "No man can serve two masters." Such churches may have a "name to live," and may be occasionally illustrated by characters conspicuous for learning and piety; but if the great mass be uninformed in the principles, and uninbued by the spirit of Christian fellowship, the blast of hostile invasion, which sweeps away the external ornaments and worldly revenues of the imposing but baseless edifice, will hardly leave one stone upon another to mark its former site. If it still be alleged that Christianity is inadequate to her own preservation without the aid of miracles or the substituted patronage of the State, look at the picture presented by the historian above quoted of the triumphs of unassisted truth even in the darker ages of the church. "In the 9th, 10th and 11th centuries of the Christian æra, the reign of the gospel and of the church was extended over Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland and Russia. The triumphs of apostolic zeal were repeated in the iron age of Christianity. A laudable ambition excited the monks, both of Germany and Greece, to visit the tents and huts of the Barbarians. Poverty, hardships and dangers were the lot of the first missionaries: their courage was active and patient; their motive pure and meritorious: their present reward consisted in the testimony of their conscience and the respect of a grateful people; but the fruitful harvest of their toils was inherited and enjoyed by the proud and wealthy prelates of succeeding times. The first conversions were free and spontaneous: a holy life and an eloquent tongue were the only arms of the missionaries."\*

If, then, the argument from history wholly fails, it is futile to urge that Christianity, when most corrupted by worldly alliances, contains something radically good, or that the countries where it is established possess advantages superior to the Heathen world, or that the persecution of Christian

governors has tended in their own despite to the reformation of religion. These are facts which may be readily conceded without advancing the argument in favour of institutions which are too frequently arrayed against the truth, even in Christian countries. It is the mysterious attribute of the Deity to bring good out of evil; but all our moral reasonings must cease if we confound the beneficial effect with the undesigning cause. Thus may Pilate and the chief priests share in the glory of the Saviour of the world.

The worthy and amiable author of the discourses upon which I have been led to animadvert, unequivocally disclaims all aid and support from civil pains and penalties against the most outrageous opponent of Christianity. But we may answer in the prophetic words of Milton, "Persecution will never cease so long as men are bribed to preach the gospel by a mercenary salary which is *forcibly extorted* rather than gratuitously bestowed; which serves only to poison religion and strangle truth."

R.

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GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

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No. CCCLXIV.

*Modern Credulity: the Divining Rod.*

[From the *Quarterly Review* for March 1820, No. XLIV. Vol. XXII. pp. 373, 374. *Note.*]

The employment of the divining rod, when employed to discover *ore* or *metal*, was associated with many superstitious observances. The *fact*, however, of the discovery of water being effected by it, when held in the hands of certain persons, seems indubitable. The following narrative, which has been lately communicated to us by a friend residing in Norfolk, puts the subject in the clearest point of view. And we shall simply state that the parties, whose names are well known to many of our readers, are utterly incapable of deceiving others, or of being deceived themselves.

"January 21st, 1818.—It is just fifty years since Lady N.'s attention was first called to this subject; she was then sixteen years old, and was on a visit with her family at a château

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\* Gibbon's Decline and Fall, Ch. iv.



in Provence, the owner of which wanted to find a spring to supply his house, and for that purpose had sent for a peasant, who could do so with a twig. The English party ridiculed the idea, but still agreed to accompany the man, who, after walking some way, pronounced that he had arrived at the object of his search, and they accordingly dug and found him correct.—He was quite an uneducated man, and could give no account of the faculty in him, or of the means which he employed, but many others, he said, could do the same.

“The English party now tried for themselves, but all in vain, till it came to the turn of Lady N., when, to her amazement and alarm, she found that the same faculty was in her as in the peasant, and on her return to England she often exerted it, though in studious concealment. She was afraid lest she should be ridiculed, or should, perhaps, get the name of a witch, and in either case she thought that she should certainly never get a husband.

“Of late years her scruples began to wear away, and when Dr. HUTTON published Ozanam’s researches in 1803, where the effect of the divining rod is treated as absurd, (Vol IV. p. 260—267,) she wrote a long letter to him, signed X. Y. Z., stating the facts which she knew. The Doctor answered it, begging further information; Lady N. wrote again, and he, in his second letter, requested the name of his correspondent; that Lady N. also gave.

“A few years afterwards she went, at Dr. HUTTON’s particular request, to see him at Woolwich, and she then shewed him the experiment, and discovered a spring in a field which he had lately bought near the New College, then building. This same field he has since sold to the College, and for a larger price in consequence of the spring.

“Lady N. this morning shewed the experiment to Lord G., Mr. S., and me, in the park at W. She took a thin, forked hazel twig, about 16 inches long, and held it by the end, the joint pointing downwards. When she came to a place where water was under the ground, the twig immediately bent, and the motion was more or less rapid as she approached or withdrew from the spring. When just over it, the twig turned so quick as to snap, break-

ing near her fingers, which, by pressing it, were indented and heated and almost blistered; a degree of agitation was also visible in her face. When she first made the experiment, she says this agitation was great, and to this hour she cannot wholly divest herself of it, though it gradually decreases. She repeated the trial several times in different parts of the park, and her statements were always accurate. Among those persons in England who have the same faculty, she says she never knew it so strong in any as in Sir C. H. and Miss F. It is extraordinary that no effect is produced at a well or ditch, or where earth does not interpose between the twig and the water. The exercise of the faculty is independent of the volition.”

So far our narrator, in whom, we repeat, the most implicit confidence may be placed. The faculty so inherent in certain persons is evidently the same with that of the Spanish *Zahories*, though the latter do not employ the hazel twig.

#### No. CCCLXV.

##### *Fenelon’s Philanthropy.*

Monsieur Fenelon (the author of *Telemachus* and Archbishop of Cambray) used to entertain Protestants as readily as Papists. He was above the little distinctions of country or religion, and used to say “that he loved his family better than himself; his country better than his family; and mankind better than his country; for I am more a Frenchman,” added he, “than a Fenelon; and more a man than a Frenchman.”

*The Chevalier Ramsay, author of the Travels of Cyrus*, several years Secretary to Fenelon, lb. pp. 26, 27.

#### No. CCCLVI.

##### *Nature perverted by Education.*

A tree, said Mr. Pope, is a nobler object than a prince in his coronation robes.—Education leads us from the admiration of beauty in natural objects to the admiration of artificial (or customary) excellence.—I don’t doubt but that a thorough-bred lady might admire the stars, *because* they twinkle like so many candles at a birth-night.

*Spence’s Anecdotes*, (Singer’s Ed. 8vo. 1820,) p. 11.

## REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A New Version of the First Three Chapters of Genesis; accompanied with Dissertations illustrative of the Creation, the Fall of Man, the Principle of Evil, and the Plagues of Egypt. To which are annexed Strictures on Mr. Bellamy's Translation.* By Essenus. 8vo. pp. 168. Hunter. 1819. 6s.

**T**HIS work is the acknowledged production of Dr. John Jones, to whom the public are under great obligations for his learned and ingenious publications on the Sacred Writings and the early history of the church.\* Like all his works, it is ingenious and, in many particulars, original, and therefore interesting even where it is not convincing. Our object is less to criticise it than to make our readers acquainted, and as far as we can, in

\* We put down Dr. Jones's theological publications in the order in which they appeared: 1. *A Development of Remarkable Events*, calculated to restore the Christian Religion to its Original Purity, and to repel the Objections of Unbelievers. 2 vols. 8vo. 1800. 2. *The Epistle of Paul to the Romans analysed*, from a Development of those Circumstances in the Roman Church, by which it was occasioned. 8vo. 1801. 3. *Illustrations of the Four Gospels*, founded on Circumstances peculiar to our Lord and the Evangelists. 8vo. 1808. 4. *Ecclesiastical Researches*; or Philo and Josephus proved to be Historians and Apologists of Christ, and of his Followers, and of the Gospel. 8vo. 1812. 5. *Sequel to Ecclesiastical Researches*, in which the Origin of the Introductory Chapters of Matthew and Luke is brought to light from Josephus, and in which the peculiar articles of the Orthodox Faith are traced to the System of the Gnostics, who opposed the Gospel in the Days of Christ and his Apostles. 8vo. 1813.—The title of another volume just published by this indefatigable author will be found in our List of Books.—Besides these contributions to sacred learning, Dr. Jones is the author of a Latin Grammar, a Latin Vocabulary on a new Plan, and a Greek Grammar, which have obtained considerable popularity

the author's own language, with its principal features.

In his "New Version," the author translates רקיע *expanse*, and not as in the common version, *firmament*, observing that it signifies mere space or extension. He says,

"The terms by which the firmament is expressed in Greek and Latin, and in many modern tongues, exhibit a remarkable instance of the influence of philosophical opinion on language. Early in the second century, an Egyptian philosopher taught that the firmament or heavens consisted of solid orbs, each star being supposed to be fixed in a solid transparent sphere, like crystal. This notion was doubtless not new: it prevailed in Egypt ages before, though from Ptolemy, who, with some additions and modifications, no doubt first systematically taught it, it went by the name of the Ptolemaic system. It is from the prevalence of this opinion, that στερεωμα in Greek, and firmament in Latin, came to be applied to the heavens, though these nouns imply something firm and solid. Hence too the epithets κρατερος, χαλκοβατης, &c. are used by Homer and other poets to characterize the heavens. Moses, on the other hand, has employed a term which denotes mere expansion or extension; and this circumstance shews, either that he was untainted with the vain theories of the Egyptians, or, which is more probable, that he lived in an age antecedent to them. The seventy translators thought it wiser to follow the Egyptians than their lawgiver in this respect. They wrote their translation in Egypt, and in conformity to the prejudices of that people, used στερεωμα, which signifies a solid mass. This warrants us in concluding that the system, which in after days was taught by Ptolemy, prevailed in Egypt before the authors of the Septuagint."—Pp. 1, 2, Note.

Dr. Jones renders Gen. i. 1, "In the beginning God *planned* the heavens and the earth," and Gen. ii. 3, "he rested from all the work which God *planned to be produced*." Moses, he thinks, intended by this language to set aside the false notions of those who maintained that the heavens either had no beginning, or began to exist by natural causes. Two words are used



by the Hebrew lawgiver, ברא *bara*, to create, and עשה *asha*, to make; and these the author maintains have very distinct senses, the former meaning to plan, to model, to devise; the latter, to effect or produce. The one is a term of science, and expresses the operation of the understanding while planning, scheming or inventing; the other of art, and denotes the execution or performance of any scheme.

In the words "Let us make man," Dr. Jones considers that there is an allusion to an architect commanding his workmen, or to a sovereign consulting his ministers; but he says that the language is merely anthropomorphical, an accommodation to human conceptions. We extract his remarks on the much-disputed word אלהים *eloheim*.

"Under this title the Creator is held forth as a sovereign, as having an absolute dominion over the works which he has made; and man is made in the image of *eloheim*, because he possesses under God a power over the inferior animals. And if man may be called *eloheim*, as lord of the creation, with still more propriety the term may be applied to those men who exercise dominion over their fellow-creatures. Analogy requires that the root should be אלה *ala*,\* which

\* "I am happy to find, that many of the critics, among whom was Michaelis, considered אלה as the origin of *eloheim*. It is taken from איל *ail*, strong; and its primary sense is 'to make strong, to bind by an oath.' The consequence of violating an oath is to incur a curse; hence it may mean to implore a curse upon a person, to imprecate or curse: but this is only its secondary signification. Parkhurst, in explaining *eloheim*, has the audacity to give the following impious nonsense as the true import of the word: 'A name usually given in the Hebrew Scriptures to the ever-blessed Trinity, by which they represent themselves as under the obligation of an oath to perform certain conditions, and as having pronounced a curse on all, men or devils, who do not conform to them.' It is pleasant to turn away from such fooleries to plain sense. 'Eben Ezra,' says Geddes, 'and the rest of the Jewish commentators say, that the plural, when applied to the one true God, is used for honour's sake, according to the idiom of the language; and this I take to be the real case.' This, at least, is not far from the truth. Dr. Geddes's note on this word is a tract of sound sense and great

still exists in Arabic, in the sense of to bind by an oath. In this sense, no verb could be used with more propriety to designate princes and potentates, who have power to bind their subjects in allegiance to themselves. In all languages, many words exist which convey, under a plurality of form, a singular signification. *Eloheim* is one of that number; and for this peculiarity a satisfactory reason can be assigned. Power, however absolute, is never enjoyed by one man without the participation of a few, who carry on his administration, and form his court. It is in reference to this circumstance, that in most tongues, a king, though numerically one, is described as if he were many; and in our own country, the use of the pronouns *we* and *our*, in the sense of *self*, is an exclusive prerogative of royalty. Analogy is sufficiently clear to warrant its application to the Almighty, in the relation of a sovereign. Jehovah himself, indeed, is absolutely one, uncompounded in nature, indivisible into parts or persons; but he is nevertheless considered as surrounded with those spiritual beings called angels, who constitute his celestial court, and execute his will through boundless space. The term *eloheim*, therefore, is not improperly used to mean God; but we should remember, that Moses uses it not to express his essence as an infinite being, but his sovereignty as the Creator and Governor of the universe: the term, therefore, which comes nearest to the original is Almighty." Pp. 24—26.

This new translator renders Gen. i. 11, which in our English version is *after his kind*, "each after its model." The Hebrew word מין *mein*, he says, when applied to things in the Divine mind meant *models*; to the classes of things, *kinds*; to ourselves, *ideas*.

"The Atheistical philosophers, considering the phenomena of nature as the result of matter and motion, rejected the doctrine of ideas or models; while Moses and his followers insisted on them as inseparable from the existence of a Supreme Intelligence; for this obvious reason, that nothing can proceed from design, but that of which an idea previously existed in the mind of the designer. If, then, things came into being without

erudition. I add, that the Greeks, from a similar motive, expressed a chief or a man of rank by the plural article, and a preposition with its dependent noun; thus οἱ ἀμφὶ Πριάμου, Priam and his suite, or Priam alone. See Iliad iii. 146. Xen. Mem. l. 1, 18."

ideas, they came without design, and consequently without a designing cause. This is the conclusion which the Jewish legislator sets aside, by representing Jehovah as planning this fair system of things before he actually produced it."—Pp. 21—22.

Dr. Jones's explanation of the Mosaic account of the fall of man is not altogether novel, but his illustrations of his theory are both singular and bold. He takes the history to be allegorical, and all the events to be symbolic. His system is, that the tree of life, in the Garden of Eden, was the symbol of moral purity in the immediate presence of God, that the tree of the knowledge of good and evil was the symbol of the marriage state, that the eating of its fruit meant the first act by which Adam recognized Eve as his wife, and that the serpent is the symbol of desire, planted in the human frame, but which carried to excess becomes criminal passion or sensuality.

In the curse on the serpent, the author considers a promise of the Messiah to be couched.

"In due time the seed of the woman appeared. In the accomplishment of his noble end, he was followed by a brood of vipers who stung his heel. The garden of Gethsemane, the judgment-seat of Pilate, and the Mount of Calvary in particular, witnessed the venom of their malice. But supported by the power of God, and animated by the glorious reward that awaited him at the right hand of his heavenly Father, he persevered; and the head of the serpent received a mortal wound."—Pp. 36, 37.

The serpent was universally worshiped in the Pagan world; and the author adopts the theory of Bryant, whom he highly praises, that the miracles of Moses and the plagues of Egypt, were designed, amongst other ends, to put dishonour upon this species of idolatry.

By the *death* threatened to Adam's disobedience, Dr. Jones understands exclusion from the immediate presence of God. He turns the account of the fall against the doctrine of natural depravity, and maintains, that the enmity declared to be put between the serpent and the woman and their respective seed, implies a principle in human nature, reason or conscience, which is directly hostile to immoral

propensities. To the misinterpretation of the whole allegory he attributes the origin of the doctrine of two opposite eternal principles, the one good and the other evil. He considers that the Messiah, the seed of the woman, will bruise the serpent's head, by subduing all passions that are merely animal, and by removing the corruptible part of human nature; that our Lord at his second coming will exercise literally the functions of a king; that this earth, renovated after some mysterious convulsions, and rendered paradisiacal, is to be the theatre of his power, and that here the wise and good in a glorified state are to take up their abode.

The ingenious author imagines that Paul, in the seventh chapter of the Epistle to the Romans, makes the Mosaic narrative the basis of his reasoning, substituting *sin* as another name for the serpent. We cannot deny that there is some plausibility in the conjecture, but it really appears to us that fancy has carried away the writer far beyond the bounds of sobriety, in the following allegorical illustration:

"The Christian law, inasmuch as it penetrates the innermost recesses, reaching even the heart, condemns or acquits those under its jurisdiction, not from their outward actions, but, from the motives which gave them birth, far surpasses all other laws in excellence and efficacy. Its superiority to the law of Moses is set forth in the following passage: 'For what the law could not do, in that it was weak through the flesh, God, having sent his own Son in the likeness of sinful flesh, condemned sin for sinning with the flesh.' Here again sin and flesh are personified, and represented as having a criminal intercourse with each other. They, however, conduct their intrigues with so much secrecy, that the law, or the legitimate husband of the flesh, though convinced of their guilt, had no means sufficient to arraign and punish the offenders. The law, we are told, was weak *through the flesh*. By which we are to understand, that through the imperfection of human discernment, it could not recognize crimes that were only intended or meditated in the heart; nor punish, for want of clear and positive evidence, such things as are done in *secret*. This neither the law of Moses nor any human law could effect. But in order to supply its inability, the omniscient Creator, seeing sin making a private appointment with flesh, invests his own



son with the dress and similitude of the former, and dispatches him to the very place where, under the covert of darkness, the latter had agreed to meet him. Flesh arrives at the place appointed; the Son of God drops his feigned appearance, and stands before her in the figure of her real husband. Thus he detects their guilt; exposes the odious character of sin, and brings the partner of his crimes to merited punishment. Divest the paragraph of its personification, and you have this simple meaning: "The Christian law, far surpassing all other laws in extent and efficacy, pronounces a person criminal, though his crimes may be unseen by man, and though committed only in design. Extending its cognizance to the bosom of men, beyond the reach of human discernment, it decides upon their characters from the motives and designs of their hearts, and thus detects and punishes sins, which pass undetected and unpunished by other laws."—Pp. 99—101.

We can only refer to Chap. vi. in which the author traces the personification of Natural and Moral Evil under the terms Satan, Devil, Serpent, &c.; explains the Temptation of Christ, according to the scheme before maintained in his Illustrations of the Gospels, as internal and mental; and shews that the Book of Job was written in order to set aside the doctrine of an evil principle. The whole may be recommended to the theological student.

The Remarks on Mr. Bellamy's recent Translation of the Bible, out of which the work of Essenus grew, form but a small part of it, and that, we think, the least interesting part. Dr. Jones ranks himself, though unwillingly, amongst Mr. Bellamy's adversaries; and he treats him with little ceremony.

"This gentleman seems to have been brought up amongst the rabbies, and to have drunk deep of their learning. But he has not been fortunate in the period of his birth. Had he flourished in the dark ages, he might have imposed on the public without impeachment, such mystic conundrums for Hebrew lore; but it is too much in the present enlightened state of criticism, to expect men to receive his Cabalistic nonsense, though delivered with the authority of an oracle."—146, 147.

Mr. Bellamy has translated the account of the creation of woman, Gen. ii. 21—24, as follows:

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"21. Now Jehovah God caused an inactive state to fall upon the man, and he slept; then he brought one to his side, whose flesh he had enclosed in her place. 22. Thus Jehovah God built the substance of the other, which he took for the man, even a woman; and he brought her to the man. 23. And the man said, Thus this time, bone after my bone, also flesh after my flesh: for this he will call woman; because she was received by the man. 24. Therefore a man will leave even his father and his mother: for he will unite with his wife; and they shall be for one flesh."—Pp. 147, 148.

To this *new* translation, Dr. Jones makes some valid critical objections, and then returns an answer to Mr. Bellamy's moral reasons against the common acceptation of the passage, in which he maintains an almost equally *heretical* theory:

"Suppose the creation of the woman from the rib of the man to be one of the deep and hidden operations of God—Is it not an operation equally deep and hidden, that every man ever since should come from under the ribs of a woman? And yet this last is proved by universal experience. But if the analogy from experience be not a sufficient reply, we may, without any violence to the language of Moses, consider the whole scene as a *vision*, presented by God himself to teach Adam and his posterity a very beautiful moral lesson. It will be readily allowed, I presume, that a wife, if such as she ought to be, is a moral security to her husband, and ought in return to be an object of his endearment; that, as she originally came from his side, she ought ever to be at his side, even in preference to father and mother. Of this lesson the rib was an appropriate symbol, it being from its position, at once a security to the heart, and witness of its feelings, and a supporter of its functions. 'God,' says Moses, 'brought a deep sleep on Adam.' He thus caused him to see in the vision of a dream, or as Milton says, in a *trance*, one of his ribs, and some of his flesh taken away by his Creator, and formed or, as it is in the original, built into a woman. Adam, on opening his eyes, beheld with delight and surprise, her who was designed to become his mate; and he exclaims: 'This woman is made after my own image, and is, moreover, bone of my bones and flesh of my flesh;—being thus intended for my wife, and made to be one with myself, she shall take upon her my name.'—Pp. 157, 158.

We had marked some other pas-

sages for insertion in this notice of Dr. Jones's volume, but we must refer the reader to the work itself, which will amply gratify his curiosity.

We cannot dismiss *Essenus* without giving our thanks to the author for his valuable contributions to sacred literature, which are not, we fear, estimated according to their value, or received by the Unitarians, whose cause they essentially serve, with the gratitude which the author unquestionably merits from that denomination.

ART. II.—*The Racovian Catechism*, &c.

[Concluded from p. 173.]

**T**HE Racovian doctrine concerning the nature of the Holy Spirit was nearly the same as that held by the modern Unitarians. The Catechism defines it (p. 285) "a virtue or energy flowing from God to men." This definition excludes personality as well as divinity.\* But some of the proper Socinians, and particularly those in England, as may be seen from the 4to. Unitarian Tracts, held that the Spirit was a being, the first in rank and dignity of the celestial hierarchy. The hypothesis was revived by the late Mr. Hopkins in his "Appeal to the Common Sense of all Christian People."

The gift of the Holy Spirit is considered in the Catechism as two-fold; visible and invisible, temporary and perpetual. In the former point of view, it was the same as the gift of miracles, which has been long withdrawn; in the latter, it is still imparted to believers, and is "a divine inspiration, whereby our minds are filled with a more enlarged knowledge of divine things, or with a more certain hope of eternal life, also with joy in and a certain foretaste of future happiness, or with an extraordinary measure of divine glory and piety." (P. 287.) A gift of this kind would be a real miracle, but a miracle of which there could be no evidence.

\* In his annotations upon this part of the Catechism, Wissowatius quotes the observation of Erasmus on 1 Cor. vii. 39, that "No one of the ancients ventured plainly to assert that the Holy Spirit was of the same substance with the Father and the Son; not even when the question concerning the Son was every where discussed with so much warmth."

On the subject of the Atonement, the Catechism is clear and rational. The death of Christ is represented as a ratification of his mission, and as a preparation for his resurrection; and it is observed with great truth, (p. 302,) that in the work of salvation more depends upon the resurrection than upon the death of Christ.

Little is said in the Catechism upon the question of evil spirits, but the compilers evidently believed in their existence. They seem also to have held the common Protestant doctrine with regard to future punishment.

The Socinians were decided free-willers. They entertained a pious horror of the consequences of the doctrine of predestination. In their simple metaphysics, the necessity of human actions was synonymous with the destruction of religion, and to represent God as the author of sin was to represent him as wicked. (Pp. 332, 333.) It is scarcely necessary to add, that they abandoned the tenet of the original and hereditary depravity of mankind.

In their views of the Lord's Supper the Catechists agreed with Zuinglius, who carried the Reformation further on this point than Calvin, who maintained some sort of *real presence*; they regarded the ordinance purely as a rite of commemoration. On the article of baptism they were still more *heretical*; they denied the ordinance to infants, and maintained that the only proper mode of administering it was by immersion. Socinus, as is well known, rejected baptism altogether, except, perhaps, in the case of proselytes from another religion; and in the first edition of the Catechism, published under his eye, the Lord's Supper was declared to be the only ceremonial precept. The translator has described in a note (pp. 257, 258) the state of opinion amongst the present English Unitarians with regard to baptism. There is a fourfold division on this point, and we may for brevity's sake class the sects under the heads of Baptists, Pædobaptists, Proselyte-Baptists and Anti-Baptists. The last-named consider baptism as a Jewish observance, and therefore not obligatory upon Gentile converts, and consequently not included in the commission of the apostle of the Gentiles.

It will be seen by the following quo-



tation that the Socinians were not Sabbatarians :

"What is the fourth commandment ?

"Remember the Sabbath-day to keep it holy."

"What do you think of this commandment ?

"I conceive that what was ritual and carnal in it has been done away, with the other legal rites :—in the stead of which, Christ, the master of a more perfect devotion, has introduced the true holydays of a perpetual Sabbath, which consist in the constant celebration of the Divine name, and a perpetual abstinence from sin.

"But why was it inserted in the Decalogue ?

"Principally for this reason, that the Sabbath was in a peculiar manner the sign of the covenant between God and the Israelites, by which he gave them rest from their toils in Egypt ; as appears from some passages of Scripture (Deut. v. 15 ; Exod. xx. 12). On which account the observation of the Sabbath was somewhat more holy than the other ceremonies. God seems besides to have designed that there should exist some memorial that the most excellent part of the Mosaic Law was not perfect, and that a Law more perfect than that of Moses should succeed, namely, the Law of Christ.

"Has not Christ appointed that the day called the Lord's-day should be observed instead of the Sabbath ?

"By no means ; since the Christian religion, as it takes away other ceremonies, as they are called, does also wholly abolish the distinction of days, as the apostle plainly intimates, Coloss. ii. 16 ; Rom. xiv. 5, 6 ; Gal. iv. 10, 11. But as we perceive that the Lord's-day was in early times observed by Christians, we assume the same liberty ourselves, and freely allow it to other Christians."—Pp. 216—220.

From a note of Wissowatius' on this passage, it appears that some of the Polish brethren, whose opinion he espouses, maintained the perpetual obligation of the command of abstinence from blood.

These Reformers were divided in their judgment on the question whether it were lawful to exercise magistracy and to bear arms. Their works abound with tracts on both sides of the controversy. Socinus was in favour of the common opinion, but he pronounced it incompatible with Christian charity to proceed even in the exercise of lawful magistracy to shed men's blood or to mutilate their bodies.

Some of the Polish Reformers entertained scruples with regard to the lawfulness of oaths, at least of "promissory oaths, that have a view to future occurrences, concerning which men are uncertain, and may, therefore, easily forswear themselves." (P. 214, Note of Wissowatius'.)

We have now gone through the Catechism, and, reviewing the important subjects which it embraces, the light which it throws upon the Scripture, the weight of reason which there is in the text, and the useful learning which is found in the notes, we cannot but feel thankful to Dr. T. Rees for rendering it accessible to the English reader. Of the value of his own notes we have before spoken. The translation in those passages which we have compared with the original is accurate, and this is the only merit that in a work of this description could have been expected. A slight improvement might, we conceive, be made in the form of the work, by distinguishing the Questions and Answers by the initial prefixes of Q. and A. In the original the Questions are marked by italics.

The Introduction is a judicious compendium of Socinian history. The author traces up the denial of the doctrine of the Trinity since the Reformation to the Anabaptists of Germany and Holland, of whom Martin Cellarius, the contemporary and associate of Luther and Melancthon, is the most distinguished. Lewis Hetzer was another Anti-trinitarian of this period : he was put to death, though it is not certain on what account, at Constance, in the year 1529. In conjunction with John Denkius, a profound Hebrew scholar, Hetzer published, in 1527, a German translation of the prophetic books. Denkius was also an Anti-trinitarian, and the fame of these two learned men is said to have spread into Italy, and to have had the effect of bringing over to their opinions many individuals in that country. Unitarianism is then followed through the history of Campanus, Adam Pastor and Claudius, to the celebrated Servetus, whose discovery of the circulation of the blood and whose tragical fate have made his name so famous. A succinct account of this martyr to the doctrine of the Divine Unity is given, but as the story of his labours

and sufferings and of his persecutors is so largely related in our Fifth Volume, it is unnecessary to enter into it here.

Poland, under Sigismund II., offered an asylum to the Anti-trinitarian Reformers. Hither they fled from Holland, Germany, Switzerland and Italy. In this last country there had been a theological society, whose meetings were broken up by the Inquisition.\* Amongst the members was Lælius Socinus, a man of family, parts and learning, whose name has been emblazoned all over Europe by the writings of his nephew Faustus, the Socinus of controversy.

"The first person who appears to have stood forward in a public assembly to impugn the doctrine of the Trinity was Peter Gonesius, or Conyza, who, at a synod of the reformed clergy held at Seceminia in 1556, asserted the supremacy of the Father over the Son and Holy Spirit, and contended that the Apostles' Creed ought to be received as the sole rule of faith, denouncing the Nicene and Athanasian Creeds as mere human compositions of no authority. The sensation produced by this discourse on the minds and feelings of the Trinitarian clergy is described to have been very great; and the immediate effect of it was an agreement to reconsider the subject at a future meeting, and in the mean time to obtain the opinion of Melancthon on the disputed points."—P. xxv.

Until the year 1565, the synods held in Poland were composed indiscriminately of the members and ministers of all the Reformed Churches, but at a conference which took place in that year at Petricow, the Trinitarians resolved to commune no longer with their Unitarian brethren, and consequently these formed henceforward a separate religious body. They were distinguished by various names.

"Though these Anti-trinitarian reformers have been occasionally styled UNITARIANS in the preceding narrative, in conformity with modern usage, it must be observed that they were not known by this designation in Poland. At the period now under review, they were called by various denominations, arising chiefly from local or temporary circum-

\* It should be added, that concerning this secret Society little is known, and that some writers have doubted its existence. Dr. T. Rees replies in a note (pp. xxi.—xxiv.) to the objections of Mosheim.

stances. They were first distinguished by the name of PINCZOVIANs, from the town of Pinczow, where they had their earliest settlement. Some of the body were afterwards called FARNOVIANs, from Stanislaus Farnovius, who held the Arian doctrine concerning the person of Christ. Others were styled BUDNÆANs, from Simon Budnæus, who maintained the opinion of the simple humanity of Christ, and denied his being a proper object of religious worship. But the designation by which they were afterwards most generally known was that of RACOVIANs, from the town of Racow, which for several years formed their metropolis."—Pp. xxviii. xxix.

Under the fostering care of the younger Socinus, the Unitarians of Poland attained to a high degree of prosperity. Their college at Racow is said to have consisted, at one period, of upwards of a thousand students, of whom more than three hundred were of noble families. But their printing establishment in this city was their most powerful engine; the effects of it were felt throughout Europe, and are still felt throughout the civilized world. Their liberties were for a time secured by the constitution of their adopted country; but their enemies watched for an opportunity of annoying them, and could not long want the occasion which they sought.

"The first event that operated to the serious disadvantage of the Unitarian interest was a malicious prosecution instituted against an opulent merchant of their body, named John Tyscovicus, who had served the office of Questor, or Syndick, of the town of Biesk, in Podolia, where he resided. It was insinuated by his enemies, that his accounts had not been fairly kept, and he was required to verify them on oath. To this he readily assented on condition of being permitted to swear by Almighty God:—but it was insisted that he should swear by the triune God, or by the image of Christ on the cross; and for this purpose a crucifix, with the figure of the Saviour affixed to it, was placed in his hand. Indignant that his veracity should be questioned, and his religion insulted, he threw the crucifix to the ground, exclaiming that he knew of no such God as they proposed to him. For this act, which was construed into a heavy offence against the Trinity, he was immediately arrested and thrown into prison. Proceedings were forthwith instituted against him, which, after repeated appeals from one tribunal to another, ended in his condemnation.



He was sentenced to have his tongue pierced, for his alleged blasphemy; to have his hands and feet cut off, for having thrown down and trodden upon the crucifix; to be beheaded for his rebellious contumacy, in appealing from the first tribunal that had given decision against him; and finally to be burnt at the stake for his heretical opinions. This sentence, horrible as it may appear, was, at the instigation of the Jesuits, executed in all its circumstances at Warsaw, on the 16th of November, 1611.\*—Pp. xxxii. xxxiii.

The imprudence of some of the students in the College at Racow in demolishing a public cross, furnished the enemies of the Unitarians with a new pretext for persecution, and in the year 1638, the Diet of Warsaw passed a decree that their church at Racow should be closed, the college be broken up, the printing-house be demolished, and the ministers and professors be branded as infamous, proscribed and banished the State. This cruel measure was only the prelude to the decree of extermination which was adopted against the Unitarians by the Diet of Warsaw in 1658. On pain of death, they were required to quit the kingdom or renounce their faith. Three years were allowed them for compliance with the cruel mandate, but at the expiration of two years it was, on some frivolous pretence, put into immediate operation.

"This unexpected ordinance reduced them to the greatest difficulties. Their enemies threw every impediment in the way to their settling their affairs. Many found it wholly impossible to dispose of their property at any price;—others were obliged to part with it for what was considerably beneath its value; so that several of the noble and wealthy families who still adhered to the party, were reduced nearly to a level with the poorest among them. In these trying circumstances some made an outward show of abandoning their faith, and thus saved themselves from the evils of exile;—but a very large proportion, rather than sacrifice their conscience at the throne of human power, submitted to the painful condition of being separated for ever from their native land. These undaunted confessors, comprising many thousand individuals of both sexes and all ages, yielding to their hard destiny, took a final

leave of their country, and wandered with uncertain steps, friendless and destitute, to seek an asylum in some foreign clime. Of this honourable band about four hundred proceeded to Transylvania and Hungary: many bent their steps towards Prussia, Silesia, and Moravia; others emigrated to Holland and the Low Countries, and some passed over to England. Thus was terminated the public profession of Unitarianism in the kingdom of Poland, about one hundred and twenty years after its first introduction into that country, and after giving birth to a host of advocates, distinguished equally by their learning, their talents and their virtues, who were an ornament to their age and an honour to human nature."—Pp. xxxix.—xli.

Before this disastrous period, Unitarianism had been established in Transylvania, through the influence of Blandrata; but the history of this doctrine, in this country, is already given in Mr. Kenrick's valuable paper at the beginning of the present Number, to which we refer the reader.

The origin of the appellation *Unitarian*, is doubtful. Dr. T. Rees states from Bod, who wrote a history of the Unitarians in Transylvania, that it was derived from the *union* of the Reformed of all parties in passing an edict in 1568, securing to persons of all denominations the free exercise of their religion. The title was afterwards restricted, he adds, to those persons who maintained that the Father alone was the true and eternal God. (Introd. pp. xliii. xliv., Note.) But a similar denomination had been long before applied to the impugnors of the Trinity—"Sabelliani olim à Prudentio dicti sunt *Unionitæ* et *Monarchici*."\* And it is curious that the appellation of *Trinitarians* was applied in one of the Bulls of the Papal Court to persons that, on the subject of the Trinity, were heretical—"Anabaptistos, *Trinitarios* et à Christiana fide apostatas."†

The peace of the Unitarian church in Transylvania was disturbed by the dispute between Blandrata and Davidis on the invocation of Christ, in which Socinus was implicated. Our author details very minutely the progress of this schism, and of the disgraceful persecution set on foot against Davidis by his Unitarian brethren, and princi-

\* "Brevis Relatio de Johannis Tyseovicii Martyrio, ad calcem Sandii Bibl. Anti-trin. p. 203."

\* Bock, Hist. Anti-trin. T. II. p. 11.

† Ibid.

pally by Blandrata; and endeavours to shew that the patriarch of Unitarianism was innocent in this affair, or at least that as far as he was blameable, he was the dupe of the courtly physician. This point is maintained also in an able paper in our Thirteenth Volume. [*The Nonconformist*, No. V., pp. 382—385.] There is a want of documents relating to the subject; but judging only from the evidence before us, we think we may congratulate Dr. T. Rees on having succeeded in clearing away the deep stain of originating and conducting, though not of approving, the persecution of Davidis, from the name of the Polish Reformer.

The author announces that he designs the Historical Introduction merely as an outline of a larger history of Unitarianism, which he has had for some time in contemplation, and for which he has collected a considerable mass of valuable materials. Most heartily do we wish that he may be encouraged by the reception of the Catechism to proceed with a work which is a desideratum in our theological literature, and for which he has shewn himself so well qualified.

ART. III.—*A Song to David*. By the late Christopher Smart, M. A., Fellow of Pembroke Hall, Cambridge; and Prose Translator of Horace. 12mo. pp. 56. Rodwell and Martin. 1819.

SMART has some reputation as one of the minor English poets. The present poem, which is not in the collection of his Works published in 1791, is interesting from the circumstances in which it was composed: it was written in a mad-house where the author was confined, and for want of pen, ink and paper, was indented line by line with a key upon the wainscot. As a whole, it partakes of the wildness and irregularity of the poet's mind, but there are passages of exquisite beauty, deep feeling and true sublimity.

In the following description of the Hebrew monarch, the epithets, which are all but one well chosen, serve as so many heads to the succeeding stanzas:

Great, valiant, pious, good and clean,  
Sublime, contemplative, serene,  
Strong, constant, pleasant, wise!

Bright effluence of exceeding grace;  
Best man!—the swiftness and the race,  
The peril and the prize!

David's greatness is thus extolled:

Great—from the lustre of his crown,  
From Samuel's horn, and God's renown,  
Which is the people's voice;  
For all the host, from rear to van,  
Applauded and embrac'd the man—  
The man of God's own choice.

Sublimity is nobly attributed to his genius:

Sublime—invention ever young,  
Of vast conception, tow'ring tongue,  
To God th' eternal theme;  
Notes from yon exaltations caught,  
Unrival'd royalty of thought,  
O'er meaner strains supreme.

The lofty theme of the Royal Psalmist is sung with corresponding loftiness:

He sung of God—the mighty source  
Of all things—the stupendous force  
On which all strength depends;  
From whose right arm, beneath whose  
eyes,  
All period, power and enterprise  
Commences, reigns and ends.

In the following stanza, the sublime message of Jehovah to Moses is sublimely described:

Tell them, I AM, JEHOVAH said  
To MOSES; while earth heard in dread,  
And, smitten to the heart,  
At once above, beneath, around,  
All nature without voice or sound,  
Replied, O Lord, THOU ART.

The "Song" concludes with an address to David, which in form and spirit is highly poetical, though tinged with extravagance, and in one line, as interpreted by the comparison in the last stanza, disagreeing with both truth and piety:

Glorious the sun in mid career;  
Glorious th' assembled fires appear;  
Glorious the comet's train;  
Glorious the trumpet and alarm;  
Glorious the Almighty's stretch'd-out arm;  
Glorious the enraptur'd main;  
Glorious the northern lights astream;  
Glorious the song when God's the theme;  
Glorious the thunder's roar;  
Glorious hosannah from the den;  
Glorious the Catholic Amen;  
Glorious the martyr's gore;  
Glorious—more glorious is the crown  
Of him that brought salvation down  
By meekness, call'd thy Son;



Thou that stupendous truth believ'd,\*  
And now the matchless deed's achiev'd,  
DETERMIN'D, DAR'D and DONE.

ART. IV.—*The Kingdom of God, which is now going to be established upon Earth, revealed to George Turner.* 8vo. pp. 65.

ART. V.—*The Inheritance.* By George Turner, the Servant of God. 8vo. pp. 50. Both printed by T. Goyder, 8, Charles Street, Parliament Street, Westminster, and sold by S. Gompertz, No. 2, Granby Gardens, near the Marsh Gate, Lambeth. 1820.

JOANNA SOUTHCOTT's delusion is still continued. She is succeeded in her prophetic office by George Turner, who is an inmate of one of the Lunatic asylums. From his cell, this madman issues his revelations, of which the two pamphlets above described are a specimen, and, strange to say, there is a considerable body of people in the metropolis and elsewhere who give implicit credit to his ravings, and yield entire obedience to his mandates. He is said to have been a man of considerable property, and to have been placed in confinement by his friends, as a necessary measure of security. His disciples regard him as the victim of ungodly persecution.

Under George Turner, S. Gompertz, the vender of the pamphlets, is the minister of the Southcottian Church. He is a converted Jew, who has acknowledged the new religion about five years. He preaches in an assembly-room, in Brewer Street, Golden Square, to an audience of several hundred people. The present capacious place of meeting is reported to be too small to contain the auditors. The principal object of assembling is to receive, from time to time, and to expound George Turner's revelations. These are a law to the church: a recent one commanded the discontinuance of the Lord's Supper, and it has accordingly been laid aside.

Many of Joanna's followers were scandalized at the event of her supposed pregnancy, but the persevering

believers say that only a spiritual Shiloh was promised, and that there has been no real disappointment. Shiloh is still expected by them, and it should seem that he is to come personally. He is represented as the Son of Jesus Christ. He is to reign on earth for 1000 years; to restore the Jews; to drive the infernal hierarchy back to their dark abodes; and to realize the predicted office and character of a Comforter to the true believers. His kingdom is to be set up in fifteen years from this time. All that will not acknowledge him are to be removed by death. His palace is to be built of pure gold, and adorned with all sorts of precious stones; and he is to have quite an army of singers, no less (so says George Turner) than seventy thousand musical men and seventy thousand singing women. Every man is to have a wife and land and house and buildings and tools and furniture; the earth is to bring forth abundance; and as the people multiply, the seas and lakes are to be turned into dry land. There is to be plenty of wine, but no spirituous liquors. Shiloh is to have banks (literally so) in every city, town and village, and from these the believers are to be supplied with money of a peculiar coinage. His garden, full of delights, is to be open to all the believers, who are to be regaled in it with gratuitous concerts from the before-numbered choristers and from the angels who are to be in attendance there. Horses and carriages in abundance are also to await the pleasure of the believers.

But the reader will have had enough of the revelations of George Turner. It is humbling to us, as a people, to see that a madman is able to obtain the ascendancy over the minds of hundreds and thousands of persons, otherwise rational and well-disposed. Is not the doctrine that discards or disparages the use of reason in religion, the source of these infatuations?

ART. VI.—*A Sermon, occasioned by the Death of our late Venerable Sovereign George III., delivered at the Unitarian Chapel, Lincoln, Feb. 6, 1820.* By James Hawkes. 8vo. pp. 14. Brooke, Lincoln. 6d.

FROM an appropriate text, (Dan. ii. 21, *He removeth kings and*

\* It might seem hypercritical, considering the circumstances in which the poem was written, to point out the false concord in this line.

*setteth up kings,)* Mr. Hawkes makes some judicious and truly pious reflections on the late mortality in the Royal Family. He portrays the character of the late King with a friendly but discriminating pencil, and expresses some truly Christian wishes for the surviving members of his illustrious house. He says faithfully,

"Great and important indeed will be the force of their elevated example, whichever way it may preponderate—may they, therefore, become truly sensible of its consequences; for if it be in

favour of genuine Christianity, in the full extent of its practical influences, they will become 'burning and shining lights' to the world, and most extensive blessings to the nation: but if, on the contrary, they 'live as without God in the world,' their practical Atheism will prove more injurious to the honour and interests of Christianity, and to the religious and moral character of the lower orders of the people, than the most specious and subtle of those writings for the suppression of which they have lately shewn so much anxiety."—P. 13.

## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

*Scapulæ Lexicon Græco-Latinum, &c. cum Indicibus et Græco et Latino, &c. Consilio et Cura J. Bailey, A. B. Opera et Studio J. R. Major, A. B. editum.* Royal 4to. £4. 4s.

The Age of Christian Reason; containing, exclusive of the Evidences of the Holy Scriptures, a Refutation of the Political and Theological Principles of Thomas Paine and M. Volney; also of S. Francis, M. D., in his "Bishop Watson refuted:" and the Objections of Atheists to the Being of a God answered on their own Grounds. Also, a Refutation of Unitarianism, in an Inquiry into the Charge of Deism, cloaked with Christianity, made by a Follower of Paine on his late Trial, against that Doctrine; and on an Unitarian Sermon on that occasion, by the Rev. W. J. Fox; and Strictures on William Cobbett with Paine's Bones, and on the Theology of R. Owen, Esq., of New Lanark, in his Reply to the Chancellor of the Exchequer. By Thomas Broughton, Esq.

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Bible Society. Vol. III. By John Owen, A. M., one of the Secretaries. 8vo. 12s. Royal, 18s.

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At the Unitarian Chapel, Lincoln. By James Hawkes. 8vo. 6d.



## POETRY.

EPITAPH ON THE DEATH OF THE  
INQUISITION.

Published at Madrid, March, 1820.  
*With a Translation.*

Yace aqui para siempre ; Oh, caminantes !

La *Negra Inquisicion*, donde inclementes,  
Quemaron á millones de inocentes,  
Millares de inhumanos manducantes :  
Los politicos falsos la sufrieron,  
Los pueblos menos barbaros la odiaron,  
Los Marqueses mas tontos la aplaudieron,

Egoistas infames la aclamaron,  
Los sabios con razon la aborrecieron ;—  
Y aqui los Madrileños la enterraron.

Here wanderers ! in eternal slumber lies  
The black tribunal !—in whose gloomy cell

Whole holocausts of virtuous victims fell,

Prey of its licensed inhumanities !  
By false and barbarous policy supported,  
Tho' cursed by the enlightened and the wise ;

By tyrants in their tott'ring weakness courted ;

The shrine of darkness, hatreds, infamies.

By knowledge and by truth detested,  
fear'd :—

And now by Madrileños \* here interr'd.

## A FINNISH RUNO.†

*Verbally Translated, and the original measure preserved.*

Kæwi kæsky taiwahasta,  
Kaiken luonnon kantajasta ;  
"Tule tænnè tuttuwani,  
Astu armas ystæwæni,  
Astu Amanan tykææ,  
Muuta murhesta majasi !  
Kyll' on jo osasi ollut,  
Kyll' on ollut kyynleita,  
Walitusta, waiwotusta.  
Nyt on pæællæ pææsin pæiwæ  
Pææse pæiwistæ pahoista ;  
Ranta rientæpi tæktæsi,  
Waiwoista wapaus suuri."—  
Næinpæ læri luoxe Luojan,  
Kulki pojes kunniahän,

\* A Madrileño is an inhabitant of Madrid.

† Runo is the Finnish name for a song ; the singer or poet is called Runolainen.

Riensi riemuhun jaholon,  
Wapantehen wælsi,  
Elæmæstæ surkjasta,  
Næistæ mailman majoista.

Down from heav'n then came a mandate,

From the Universe-Supporter :

"Hither hasten thou who lov'st me,  
Enter in, my friend all faithful,  
Enter in, thou from Amona,  
Leave thy dwelling-house of sorrow !  
Thou hast had enough of sorrow,  
Tears enough have dimmed thy eyelids,

Grief enough—enough of sadness.

Freedom's day for thee is dawning ;  
From the evil day delivered,

Peace is hurrying down to greet thee ;  
Saviour she from lamentation."—

See ! he hastens to his Maker,  
Travels hence, away to glory,  
Hastens to the noblest pleasures,  
Stretches on to his deliverance,  
From a life disturbed by suffering,  
In this narrow earthly dwelling.

The harmony of the Finnish Runes consists not only in their measured syllables, but in the artificial repetition of the same sound, of which there are some striking examples in the above fragment ; as for instance,

— pæællæ pææsin pæiwæ  
Pææse pæiwistæ pahoista.

In the inhospitable regions of the North, song has been called an "universal element," and many of the Finnish Runes, consisting of several hundred stanzas, have been orally conveyed down to our times, from a period of very remote antiquity, and in a state of perfectness, of which it would be difficult to furnish any other example.

Runes, wholly founded on the mythology of distant centuries, are often heard even now from the lips of the Finnish peasants. Kawe, the father of the gods ; Wæinæmœinen, the spirit of good and the inventor of the harp ; Hiisi, the omnipotent principle of evil, and Kiwutar, the divine mother, seem only to have transferred their attributes to other names introduced by Christianity, while in some of their songs the heathenish notions of the poet are most strangely blended with the enlightening influence of a purer system.

J. B.

*Warwick, Feb. 8, 1820.*

When care sits heavy on my heart,  
 And all my soul is sunk in sorrow;  
 When evils dire assail to-day,  
 Or pain, in prospects of to-morrow:  
 Oh, then! Religion's pow'ful charm,  
 Dispels at once all gloomy sadness;  
 Reanimates my frame, and fills  
 My breast with peace and joy and  
 gladness.

E'en thus—when Winter's chilly hand,  
 Despoils the scenes which once de-  
 lighted;  
 And Nature's rich and blooming sweets,  
 Are all by storm and tempest blighted;  
 The Spring returns—and Nature then  
 Displays anew her beauteous treasure;  
 And hill and dale resound the song,  
 The universal song of pleasure.

E. W.

## A SIMILE.

See'st thou an Eagle on yon cloud-capt  
 cliff,  
 By the fell hand of some unlucky wight  
 Chain'd to its beetling brow? With eye  
 askance  
 One while he looks into the firmament,  
 Marking its measureless expanse, be-  
 neath  
 Whose ample concave far and near  
 around  
 The landscape smiles; smiles the wide  
 waste  
 Of waters lost in horizon:—now  
 Gazes he sadly on his manacle,  
 Then shakes his ruff'd plumes, and in  
 mid air  
 Plunges his tether's span, and hov'ring  
 long  
 Pants sore to burst into the blue abyss,  
 To scan its viewless heights, the denizen  
 Of other skies: mournful then 'lights  
 again  
 Upon the bleak and barren rock.  
 E'en so upon th' extremest verge of  
 Earth  
 Tiptoe the Christian stands: through  
 each long day,  
 Poizes his vent'rous wing, scorning the  
 band  
 That links him to this little eminence,  
 This inch-wide, weather-beaten, cloud-  
 sprent spot  
 Beneath his proper home; there is his  
 heart,  
 Thither tend all his wishes, one sole  
 thought  
 Ling'ring here—to flee—and be in  
 heaven.

T. J. C.

ON THE BACKWARDNESS OF THE  
SPRING.

Timid and shrinking from the inclement  
 sky,  
 Her tresses pale with infant snow-drops  
 bound,  
 The virgin Spring scarce opes her tender  
 eye,  
 Scarce prints her gentle footstep on the  
 ground.

Not tricked, as she was wont, with breath-  
 ing flowers:  
 Weeping and muffled in a cloudy veil,  
 Pensive, she leads along the sullen hours,  
 Nor trusts her beauties to th' uncivil  
 gale.—

Yet Nature looks expectant for her smile,  
 And vernal Hope waves green on ev'ry  
 tree;  
 The buds await her kindling glance, the  
 while,  
 To burst their silky fetters and be free.

O nursed in storms! sweet daughter of the  
 North!  
 Still shall thine angry sire indignant  
 chide!  
 O haste! in loveliest majesty come forth,  
 With Youth, and Love, and Zephyr by  
 thy side.

What tho' in storms thy trembling youth  
 arose,  
 Yet brighter hours shall guide thy radi-  
 ant car,  
 Thy verdant lap its choicest sweets dis-  
 close,  
 And show'r its riches on the swelling  
 year.

Not thus the Spring of Man's uncertain  
 hour:  
 His hopes untimely wither and decay;  
 Sudden the storms of wintry sorrow  
 low'r,  
 Ere Spring has fled or Summer past  
 away.

Though late the promise of the vernal  
 year,  
 Yet warmer suns shall swell the ripen-  
 ing bloom:  
 But mortal hopes—when brightest they  
 appear,  
 Gleam for an hour—then, sink in sud-  
 den gloom.

O Thou! whose spirit lives no more be-  
 low—  
 When last new verdure clad the ena-  
 mell'd field,  
 How clear, how bright, that spirit's  
 youthful flow!  
 What dreams of future bliss, yet un-  
 reveal'd!



Though fled from earth, yet memory lives  
with Thee:

The tender thoughts, thy faithful  
friendship gave,  
Each Spring shall gather freshness, like  
the tree

That weeps in silence o'er thine early  
grave. C.

April 15, 1820.

#### THE MEMORY OF CATHARINE.

Beside thy sorrow'd grave, departed  
Worth!

Affection glows, reminded of the form  
And lineaments from nature, fondly dear,  
Of mental purity, more valued still,  
Meek goodness that concealment lov'd.  
The worm

May witness doom'd return to kindred  
earth,

But character of mind knows no decay.  
While absence felt renews the parting  
tear,

Thy virtues, cherish'd by sincere belief,  
Sweetly remember'd, hopes inspire that  
thrill

With pensive solace through the soul of  
grief,

Changing this mortal gloom to glimpse  
of day,

Dawn of the morn when all of faithful  
heart

With perfect joy shall meet and never,  
never part.

R. F.

Kidderminster, April 10, 1820.

## OBITUARY.

In December last, DANIEL RUTHERFORD, M. D., Professor of Botany in the University of Edinburgh. He was the discoverer of *Nitrogen*, which was first described by him in his *Thesis de Aere Mephitico*, in 1722.

1820. Jan. 14, at *St. Andrews*, the Rev. Dr. HENRY DAVID HILL, Professor of Greek in that University.

Jan. 24, at *Naples*, Cardinal CARACCILO, Bishop of Palestine. Diegna Ignatius Caracciolo was born on the 16th of July, 1759, at Martin. Having entered the prelacy, he followed Pope Pius the Sixth into France, and was with that Pontiff when he died at Valencia. It was in honour of his attachment to the Head of the Church that Pius VII. made him a Cardinal, August 11, 1800. This was the first hat given by the present Pope.

— 26, at *Royston, Herts*, in his 76th year, Mr. HENRY ANDREWS, the Editor of "*Moore's Almanack*." He was an able astronomer, and was for many years engaged by the Board of Longitude to compute "*The Nautical Ephemeris*."

March 16, at *Paris*, 76 years of age, M. RABAUT POMIER, late one of the pastors of the Reformed Church at Paris. [See our last Number, p. 135, and Vol. XIV. p. 700. The *Annales Protestantes*, from which we extract this Obituary notice, promises a further account of this excellent man: we shall probably give a translation or abstract of it.]

March 28, aged 36, after most acute sufferings, with a disease of the heart, Mr. HENRY RIXON, at *Albany Road, Camberwell*. He was much respected and esteemed, and is deeply lamented by all that knew him. Never was there a more painful or mysterious dispensation of Providence than his death, under all its circumstances. His mother, a truly excellent woman, died only six days before him, worn out with maternal anxiety and grief; and two days after his decease, his amiable widow was delivered of a daughter, their first child.

April 1, at the house of William Wilberforce, Esq., M. P., *Kensington Gore*, the Very Rev. ISAAC MILNER, D. D. F. R. S., Dean of Carlisle, President of Queen's College, Cambridge, and Lucasian Professor of Mathematics in that University.

— 8, at *Staines, Middlesex*, the Rev. JOHN YOCKNEY, aged 67, upwards of 30 years minister of the Independent congregation in that town.

— 14, at *Mitcham Common*, after a short illness, the Rev. C. T. HEATHCOTE, D. D., Rector of Little Wigborough, Essex, and lately master of the Hackney School, now dissolved, which flourished so long under the family of Newcome.

Lately, at his palace, *County Cork*, at a very advanced age, Dr. BARNETT, Bishop of Cloyne, being the senior bishop of Ireland, since the death of the late Archbishop of Tuam.

Lately, at *Palparrow, in Cornwall*, ROBERT JEFFERY, commonly known throughout the kingdom by the name of *Jeffery, the seaman*; who, some years ago, was left on the desolate island of *Sombrero*, where he was eight days and nights without support, except a few

small limpets: he was fortunately rescued from his perilous situation by an American ship, which took him to Connecticut, whence he got a passage to England, but has been in a declining state of health ever since.

## REGISTER OF PUBLIC DOCUMENTS.

### *Resolutions of Protestant Dissenting Ministers on the Death of the Duke of Kent.*

[The following Resolutions were presented to her Royal Highness the Duchess of Kent, March 24th, by a Deputation, consisting of the following Ministers arranged, as they were introduced, according to seniority,—Rev. Dr. Rees, Dr. Rippon, Dr. Morgan, (the Secretary,) Dr. Winter, Dr. Lindsay, Dr. Waugh, Dr. Newman, and Dr. Collyer. Her Royal Highness, supported by her brother Prince Leopold, received the Deputation with the most condescending politeness and affability. While the Resolutions were reading she shewed much feeling, and shed tears. When the Chairman had concluded, Prince Leopold, after apologising for his sister's inability to answer in English, assured the Deputation, with polite and appropriate acknowledgments, of her deep sense of the attention shewn her by the Dissenting Ministers. They had then the honour of kissing the Duchess's hand. On their expressing a wish to see the infant Princess, Alexandrina, she was brought forward from an apartment, of which the folding-doors were thrown open, and they kissed her hand also. When this informal ceremony, in which the Duchess and her brother mingled with the Deputation as amongst friends of long standing, was over, Dr. Rees seized the occasion, as they were about to retire, in his own name, that of his brethren present and absent, and of thousands and millions of his Majesty's subjects in different parts of the kingdom, to express the most earnest wish, that his Royal Highness and his beloved sister the Duchess of Kent, allied to our country by several endearing and interesting connexions, might enjoy a long and prosperous life, for administering happiness to each other, and to all over whom their influence should extend, and for training up in principles of piety, virtue and liberty, civil and religious, those who, according to the order of Providence, may possibly, at some future period, dignify the throne,

and impart lustre to the crown of the British empire.—Before the Deputation waited on the Duchess, they were honoured with a most friendly and pleasing interview with the Duke of Sussex, who shewed them some of the choicest treasures in his extensive and valuable library.]

*Dr. William's Library, Redcross-street, March 7, 1820.*

At an extraordinary meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, the Rev. A. Rees, D.D., F.R.S., F.L.S., Soc. Amer. Soc., in the Chair,

Resolved,—1. That this body, deeply affected by the irreparable loss which the cause of truth and humanity has suffered in the recent death of his Royal Highness the Duke of Kent, cannot deny themselves the melancholy satisfaction of thus publicly expressing their grief on an event which has taken from the Royal Family one of its brightest ornaments, and from the nation one of its best hopes.

2. That whilst the character of the illustrious deceased commanded the esteem of men in all ranks, and of all religious persuasions, his Royal Highness was endeared in an especial manner to Protestant Dissenters, by the enlarged opinions which he entertained and avowed on the subject of religious freedom, and by the cordial support which, in connexion with his illustrious brother the Duke of Sussex, he was ready to give to those charitable establishments with which Dissenters were chiefly interested; and that this body admired, above all, the ardour with which he espoused, and the diligence with which he promoted, that comprehensive plan for the education of the poor which his Royal Father had sanctioned with his approbation, and which is not confined to classes or sects, but adapted to the general exigences of human nature, and to the general improvement of rational and immortal beings.

3. That this body, partaking of the same Catholic spirit, and anxious for its wider diffusion, look back, with a mingled sentiment of pleasure and regret, to those



public meetings at which it was so beautifully exhibited in the benevolent countenance, and so powerfully recommended by the appropriate and winning eloquence, of a King's son; that, under this impression, they cannot but feelingly lament that a Prince so greatly honoured and so deservedly beloved by the wise and good, and who, in thinking for himself, had risen superior to all partial interests, and become the enlightened advocate of all liberal views and all useful institutions, has been withdrawn so soon, by the inscrutable decree of Providence, from the labours of love, as pleasing to himself as they were to the best interests of mankind.

4. That, painful as this deprivation is, the body of Protestant Dissenting Ministers bow in humble acquiescence before Him who giveth and who taketh away; and their resignation is rendered the more cheerful by the assurance, that such an example as that which has been left by the Duke of Kent cannot be lost to the world; that it will continue to be remembered, admired, and imitated, especially among the great; and that not this age only, but a grateful posterity, will have reason to say of him, "though dead, he yet speaketh."

5. That, in testifying their own grief, the members of this body are desirous at the same time of expressing their heartfelt sympathy and unfeigned condolence with the illustrious and amiable Princess, so unexpectedly bereaved of a husband, who was as remarkable for tenderness and affection in his private relations as he was distinguished in his public capacity for every princely quality and every social virtue; and it is their fervent prayer to Almighty God that he would preserve to her Royal Highness that pledge of love which her honoured consort has left her, and continue with her all those consolations of religion, and all those attentions of fraternal kindness, which are so needful and so precious to the widowed heart.

6. That a deputation of eight members of this body be appointed to wait upon her Royal Highness the Duchess of Kent with a copy of these resolutions.

(Signed)

ABRAHAM REES, Chairman.

*Address of British and Foreign School Society to the Duchess of Kent.*

[This address was presented March 16, by a Deputation consisting of Sir Thomas Bell, Mr. Wilberforce, Dr. Schwabe and Mr. Millar. With it the Deputation presented the Resolutions of the Committee and also of the Committee of Ladies, on the melancholy event to which it refers. Her Royal Highness received them very graciously, and expressed her gratification in particular on meeting Mr. Wilberforce, of whom she had heard so much. The Deputation had also the honour of seeing the infant Princess on that occasion.]

May it please your Royal Highness,

The General Committee of the British and Foreign School Society venture to present to your Royal Highness the accompanying resolutions, unanimously adopted at a special meeting. And they respectfully entreat that your Royal Highness will graciously receive these feeble expressions of the sincerest gratitude and veneration with which the Committee must ever cherish the memory of his Royal Highness the late Duke of Kent, the warm and generous patron of their Institution.

The high place which the British and Foreign School Society occupied in his Royal Highness's esteem and favour was one of its most valuable distinctions, and has been peculiarly evinced by the zeal with which he was pleased so early to recommend it to the gracious attention and patronage of your Royal Highness. The continuance of this patronage, so valuable and dear to the Society for its own sake, will ever possess in the estimation of its sincere friends an additional importance as a sacred bequest of its late illustrious and revered protector.

It is some consolation, under the deep sense of the irreparable loss which the cause of universal education has sustained, to know that the noble sentiments which actuated his Royal Highness in so warmly espousing it, are and will be perpetuated in the breasts of those who were the nearest to his heart, and then descend to posterity in the members of a family which is become so dear to the friends of religion and virtue.

That it may please God long to preserve and richly to bless your Royal Highness is the ardent wish and prayer of the Committee.

## INTELLIGENCE.

### DOMESTIC.

#### RELIGIOUS.

##### *Anniversary of Unitarian Society.*

THE Annual Meeting of the Unitarian Society for the Distribution of Books was held at the City of London Tavern, on Thursday the 20th instant. WILLIAM SMITH, Esq., M. P., in the Chair. The company was small, but few of the anniversaries have been more interesting. There were laid upon the table two new "Letters from William Roberts, Teacher of the Native Unitarian Congregation near Madras," printed and done up with the Rules of the Society. These will probably appear in the Christian Reformer. The Chairman gave the usual liberal sentiments, with interesting prefatory remarks. The Rev. J. Rowe, the Treasurer (Mr. Gibson), the Secretary (Dr. T. Rees), and other gentlemen addressed the meeting, on topics with which their names had been connected. The health of Mr. Smith was drunk with great applause: the meeting shewing a lively pleasure in doing honour to a senator, who for the last 36 years has been in Parliament, who during all that period has been connected with all the distinguished champions of freedom and humanity in the House of Commons, who himself has taken an active part in every public question affecting the liberty of England and the general cause of humanity, whose name has appeared on every great division amongst those of the friends of liberty and reform, and the appearance of whose name indeed has always been a pledge that the party in which it was found were the supporters of good principles and liberal measures. Mr. Smith was sensibly affected by this heartfelt tribute of gratitude and respect.—The interest of the meeting was not a little kept up by the circumstance of there being a large company in the next room on the same floor, parted from the room in which the Unitarian Society met by only folding-doors, consisting of Roman Catholics, who were met to celebrate the opening on that day of the new chapel in Moorfields. Of this coincidence the Chairman made a happy use; congratulating the meeting on the wonderful improvement in the public mind since the year 1780: then, he had borne a musquet to protect the Catholics from brutal violence, and had seen the smoking ruins of their chapel near to the spot where

the new and handsome edifice has arisen; now, they were not only unmolested, but were allowed to assemble in public festivity to recognize and promote their religious objects. They and the Unitarians had been both formerly proscribed, but both were at length in the enjoyment of liberty. He hoped and expected that what remained of intolerance would be done away, and that speedily; and that he should live to see the Roman Catholics and the Protestant Dissenters acting together for the attainment of their common liberty, and rejoicing together in their united success.—On the subject of the amelioration of the criminal code being brought forward, attached to the name of Sir Samuel Romilly, Mr. Richard Taylor, as one of the Committee of the Society for improving Prison Discipline, recommended that Society to the patronage of the friends of humanity. We were sorry to learn from him that its finances are very low.—It was understood that an effort would be made at the succeeding anniversary of the Unitarian Society to increase the number of attendants.

##### *Unitarian Association.*

THE Committee have determined on renewing the application to Parliament for relief on the subject of the Marriage Law, early this session, and to adopt the Bill framed and introduced on the former occasion.

Any congregations in the country desirous of giving their assistance and co-operation, can forward their petitions (if they should think fresh petitions advisable, about which they will, of course, exercise their own discretion), either to the Secretary or through any Parliamentary connexion; but they may be peculiarly useful in the promotion of the cause, in endeavouring to enlist in its support any members of either House, with whom they may be more immediately connected.

The form of petition used on the former occasion, may, perhaps, usefully be again adopted. Both this and the Bill as brought in, will be found in our former Numbers.

##### *Gainsboro', Hull, &c. Unitarian Association.*

The Fifth Half-Yearly Meeting was held at Lincoln on Good Friday. On the evening previous, Mr. G. Kenrick, of



Hull, preached on the consolations afforded by the Unitarian doctrine in the prospect of death, from 1 Cor. xv. 57. On the day of meeting, Mr. Higginson, of Derby, delivered a most energetic and judicious address, on the duties of Unitarians in the present crisis, from Matt. v. 14: "A city which is set on a hill cannot be hid." The preacher warmly enforced the necessity of superior purity of heart and life on the part of the professors of a purer faith, in order to vindicate their consistency and recommend their principles, and the sentiment and practice of universal charity, not only towards the different sect of Christians, but conscientious unbelievers in Christianity. Mr. Higginson was requested to publish his Discourse, which he consented to do, and it may be expected very shortly to appear. In the evening, Mr. H. Turner, of Nottingham, preached on the doctrine of Atonement, from Rom. v. 11. Leaving out of consideration the vulgar notion of atonement maintained by the older writers on the subject, in which God is described as a merciless Creditor and a wrathful Master, whose debt must be fully paid, and his anger appeased by blood, the preacher examined the modern notion espoused by Dr. Magee, that satisfaction is the method which God adopts in the pardon of sin, and shewed it to be no less inconsistent with reason and Scripture than the former.—The friends of the cause, both ladies and gentlemen, dined together at an inn, and the remainder of the day, unoccupied by the religious services, was spent in the delightful intercourses of friendship.

The attendance at the Chapel was more numerous than on any similar occasion, and the prospects of the Unitarians at Lincoln are much brightened. The next Meeting is appointed to be held at Hull, on the last Wednesday in September, and Mr. Madge requested to preach.

G. KENRICK, Secretary.

*Sinking Fund and Fellowship Fund at the Chapel in Bowl-Alley Lane, Hull.*

The writer of the above article has great pleasure in communicating the establishment of a Fellowship Fund at Hull, having for its objects, the support of Unitarian academies, and affording assistance towards the building of Unitarian chapels, or the relief of congregations encumbered with debt. It is intended that some part of the annual income should be applied to the liquidation of the debt upon our own Chapel. But it was agreed that no demands should be made upon the Funds for one year from its establishment in October last. The

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Society finding it necessary to do something towards the gradual extinction of a debt of £650 upon their building, have likewise set on foot a *Sinking Fund*, for which purpose £75 was raised and invested in Navy 5 per Cent. Stock, the dividends arising from which are intended to be regularly invested in the Bank for Savings at Hull, and additions made to the principal as the circumstances of the Society may admit of it, until the whole amounts to £700, by which the debt will be cleared, and £50 more left for another accumulating fund, for the improvement of the Chapel or other similar purposes, amongst the most important of which the present writer accounts the purchase of a piece of *burial ground*. This plan may be strongly recommended to the imitation of other Unitarian societies throughout the kingdom who may be encumbered with debt, or not sufficiently wealthy to accomplish objects of great importance to the successful promotion of truth by a single effort.

*Presbyterian Ministers in Manchester.*

The Spring Quarterly Meeting of the Presbyterian Ministers in Manchester and its vicinity, was held on Good-Friday, at Platt Chapel, near this town. The Rev. — Whitehead, of Cockey-Moor, introduced the service, and the Rev. A. Dean delivered the Sermon. The preacher selected for the subject of his discourse the latter clause of verse 10 of Phil. i.; and illustrated, in a judicious and pleasing manner, the nature, importance and obligations of Christian sincerity. The attendance at the Chapel was numerous and respectable, and many friends from neighbouring societies were present.

*Unitarian Chapel, Woodd Street, St. Pancras.*

AN Unitarian Place of Worship was opened in *Woodd Street, St. Pancras*, near Somerstown. The Rev. W. J. Fox preached in the morning, from Ephes. ii. 20, and the Rev. R. Aspland in the evening, from 1 Cor. iii. 11—15. Respectable congregations attended; in the evening the place was completely filled. The following circumstances led to the opening of this new House of Prayer for the worship of the one and only God, the God and Father of our Lord Jesus Christ. The Rev. T. Moore has for some time past held meetings in his dwelling-house, in Somerstown, on Sunday mornings and evenings, and a number of persons have steadily attended, especially in the evening. During the last four months, Mr. Wright, the Unitarian Missionary, has several times delivered Sunday evening

lectures there, to very attentive audiences; but the room in which the meetings were held was found much too small, and otherwise inconvenient for the purpose; on this account much publicity was not given to them, as it would have been impracticable to have accommodated the hearers who might have attended; hence it appeared necessary to procure a larger and more convenient place. The place now opened is a large room, well situated, and fitted up for the purpose in a decent, but economical manner. It is supposed it will seat a hundred and fifty hearers. There will be a regular morning service on the Sunday, which will be conducted by Mr. Moore; and a lecture in the evening, which will be preached alternately by Mr. Moore and others. It is hoped that by steady, prudent, zealous and persevering exertions, a congregation may be permanently established in this populous neighbourhood. Much praise is due to Mr. Moore for his exertions, to which this infant congregation owes its existence; and to the exertions of those friends who have procured this new place for Unitarian worship. It is intended to connect with this little Chapel a Congregational Library, and a Sunday-School. Is it not highly desirable that something similar to what has been done at Somerstown, should be attempted in other places in the outskirts of the metropolis?

March 21.

R. W.

#### *Southern Unitarian Fund.*

THE Annual Meeting of the Southern Unitarian Fund Society, took place at Portsmouth on the 5th ult. The morning service, in the General Baptist Chapel, was introduced by the Rev. Mr. Acton; after which, the Rev. J. B. Bristowe, of Ringwood, delivered from Dan. ii. 2, and following verses, a very able defence of the principles of Nonconformity; and portrayed in lively colours the evils which have resulted from all the religious establishments hitherto known in Christian countries. He happily illustrated the state of thralldom in which our Established Clergy are placed, by adverting to the fact, that, though upon the demise of the late Monarch, they, following the dictates of their hearts, prayed on the succeeding Sunday for our Queen; their voices have since been stopped on this subject, from her name being omitted in the prayer, ordered by human authority, to be used in our Churches. In the evening there was service in the Unitarian Chapel in High Street; when the Rev. Dr. Morell, of Brighton, took occasion to shew, from the words of Hosea xi. 9, "*For I am God and not man,*" that

it was the object and tendency of true religion to assimilate man to his Maker; whereas the corruptions of Christianity and all false religions have assimilated the Creator to man. On the Thursday evening, Mr. Acton accurately delineated Christianity, in reference to its requisitions and its promises; taking for the basis of his excellent discourse, John xv. 10.

With these services, the winter Course of Lectures, which it is the object of this Society to support, was concluded; and from the very good attendance which there has been throughout the Course, as well as on the services above-mentioned, the subscribers to the Fund have the fullest conviction, that their view in establishing it, *which was to call the attention of the public to those corruptions of Christianity, which at the council of Nice (A. D. 325) were voted to be doctrines of the gospel,* has been accomplished.

The friends of the Unitarian cause dined together on the Wednesday, at the Fountain Inn; after dinner several gentlemen delivered their sentiments; in the course of which, several circumstances were noticed proving the progress of Unitarianism, highly gratifying to those who sincerely believe that *THIS is the FAITH once delivered to the saints*. The company heard, with much satisfaction, from Dr. Morell, that the new chapel at Brighton was in a state of great forwardness; for it is peculiarly desirable that our watering-places should be supplied with such edifices, that the families of Unitarians may not, while in the pursuit of health, be obliged either to refrain from public worship, or to hear from the lips of our orthodox brethren expressions at which their reason and their piety revolt.

But while those who assembled on this anniversary had many things to stimulate them to fresh exertions in the holy cause, and to inspire them with an ardent hope that primitive Christianity will be finally restored to man; they could not but lament that *still they form the only Society in our country* (with the exception of the Unitarian Fund) *for the promotion of Unitarianism by the means of popular preaching*. And, considering that such institutions as the Southern Fund would be most useful auxiliaries to the London Fund, they cannot but earnestly call the attention of their brethren to the propriety of enabling our ministers, who are settled in populous neighbourhoods, to give lectures either in the outskirts of their towns, or in the neighbouring villages. The lectures at Portsmouth and its vicinity have established the two following facts beyond a doubt: that many will gladly come to



hear what Unitarians have to say on these occasions, who dislike joining the Sunday services in professed Unitarian Chapels; and that lectures may be arranged so as to meet the objections and remove the doubts entertained by many to the doctrine; and thus they may be

led to become members of our stated congregations.

With a view of exciting the attention of the friends of Unitarianism to this subject, a List of the Lectures which have been delivered this winter, is subjoined.

- 1819.
- Oct. 13. Rev. W. Hughes.—“The fearless Avowal of the Truth.”
14. —————“History and Mystery of self-canonized Orthodoxy.”
27. Rev. J. Fullagar.—“The Design and Use of the Mosaic Dispensation.”
28. —————“The Causes of the Rejection of Christ by the Jews.”
- Nov. 10. Rev. W. Stevens.—“The Doctrine of the Trinity unsupported by Scripture.”
11. —————“The Advantages of Unitarianism over Trinitarianism.”
24. Rev. W. Hughes.—“The popular Idea, that Unitarianism is Infidelity in Disguise, traced to its Origin, and the Difference between them pointed out.”
25. —————“The History and Mystery of self-canonized Orthodoxy.” Part II.
- Dec. 8. Rev. J. Fullagar.—“Christ the Desire of Nations.”
9. —————“The Propriety of the Time of Christ's Appearance.”
22. Rev. W. Hughes.—“The Evidences of Christianity, more particularly directed against some Quotations made on a late Trial from *Paine's Age of Reason*.”
23. —————“The History and Mystery of self-canonized Orthodoxy.” Part III.
- 1820.
- Jan. 5. Rev. W. Stevens.—“The supposed Scriptural Evidence of the Deity of Christ examined.”
6. —————“The Divine Justice considered, in Reference to the Calvinistic Scheme.”
- 19 and 20. Rev. Joseph Brent.—“On the Divine Unity.”
- Feb. 2 and 3. Rev. J. Fullagar.—“Christianity not a cunningly-devised Fable.”
- Feb. 16. Rev. W. Stevens.—“Impersonality of the Holy Ghost.”
17. —————“Our Lord's Sermon on the Mount, the Standard of Orthodoxy.”
- March 1. Rev. J. Fullagar.—“Special Divine Influence not now to be expected.”
2. —————“The New Birth.”
- 29 and 30. Rev. W. Hughes.—“The History and Mystery of the Doctrine of the Atonement.”

April 10th.

### Protest against the Thirty-Nine Articles.

The following is copied from the *Cambridge Chronicle* of March 24 :

Copy of a Letter sent to the Society of Catharine Hall in the University of Cambridge.

SIRS,

If my tenure of a Fellowship in Catharine Hall is deemed to imply the recognition of the Thirty-nine Articles of Religion, drawn up about two hundred and fifty years ago, I declare deliberately my abdication of it, as I consider each of them wholly or partly repugnant to the Gospel of Jesus.

I protest also against the observance of Sunday, instead of the seventh day, beginning on the evening of the Friday, according to the ancient mode of computing the day, so that Sunday compriseth

part of the first and second days of the week; and a positive command of God is lightly set aside on no scriptural authority whatever. That God meant the ten commandments to be in force during the Mosaic and Christian dispensations is manifest from these considerations:—

1. They were promulgated by God directly, and not through Moses.

2. They were *twice* engraven on stone tablets.

Also the Author of the Epistle to the Hebrews is not known, and the second of Peter and those of John and Jude seem from the same source. I am prepared to shew that they contain much contrary to the Gospel of Jesus.

DAVID JEFFERSON MAYNARD.

Stokesley, March 9, 1820.

*Fellowship Funds.*

1. Gravel-Pit, Hackney. Established Dec. 12, 1819. The Rev. R. Aspland, President; Mr. James Young, Treasurer; Mr. George Cooper, Secretary. About 200 members. The objects of the Society are, "to furnish the poor members of the congregation with books and tracts; to assist the Unitarian Fund and the Association for protecting the Civil Rights of Unitarians; to contribute towards the erection or repairs of Unitarian Chapels; to aid in the carrying on Foreign Missions, if such shall be undertaken by the Unitarians; and generally to promote the Unitarian cause." The subscription is "not less than One Shilling per Quarter of a Year." Any vote of money exceeding Three Guineas must be proposed at one Meeting of the Committee, and taken into consideration at the next. The balance in the Treasurer's hands, when above 5*l.* to be lodged in a Bank for Savings. An annual Report.

2. At a Meeting of the Subscribers to the Fellowship Fund, held at the Octagon Chapel in this city, the following Resolutions were passed:

That the extended and judicious exertions of the Committee of Management for the Unitarian Fund claim the thanks of the Unitarian body at large, and the support of the different Fellowship Funds, and that the sum of Ten Pounds be hereby given in aid of its resources.

That we have read with great interest the correspondence of William Roberts, by whose exertions the simple and uncorrupted doctrines of the Gospel have been promulgated in part of India, and that we hold ourselves pledged to further the views of our brethren in this country for carrying on this good work.

That the sum of Five Pounds be given to our Unitarian brethren at Rochdale, towards the liquidation of the debt upon their place of worship.

That it is expedient that applications for assistance from the Fellowship Funds be made to the Unitarian Fund Committee, by whom they may (if approved) be recommended through the Monthly Repository, rather than by individual applications to the Secretaries of the different Fellowship Funds, who, in most cases, must be ignorant of the nature and extent of the assistance required.

THOS. BARNARD.

*Norwich, March 21, 1820.*

THE "Society for the Propagation of the Gospel" have determined to extend their assistance to the Black population of the CAPE OF GOOD HOPE; and his Majesty's ministers have given their sup-

port to the measure to the same extent to which they are accustomed to meet the efforts of the Society in the American Colonies. The Society will add 200*l.* per annum to the government allowance of 100*l.*, in order to support the intended Missionary in comfort and respectability.

*Commission of the General Assembly of the Church of Scotland, on the King's Death.*

It having been announced that a motion for a dutiful and loyal address of condolence on the death of the late King, and of congratulation on the accession of his present Majesty, would be made in the Commission of the General Assembly, the stated meeting, which took place on Wednesday, March 1st, was numerous and most respectably attended. Indeed, the distance from which many of the members had travelled, in order to countenance the measure proposed on this occasion, is a remarkable proof of the loyalty and attachment to the Constitution, by which the ministers of the Church of Scotland are universally actuated. The proposal for an address, the grounds of which were stated in a very dignified and suitable manner from the chair, being unanimously agreed to, after a few remarks by Dr. Campbell, the late Moderator of the Church—a committee was appointed to prepare the same; and after a short adjournment of the Commission, gave in a draft of the address, which being read and duly considered, was unanimously adopted and appointed to be subscribed by the Moderator, in name of the Commission. Dr. Nicoll then rose and stated, as taken from the Commission record, the procedure which had been followed on the accession of each of the three last sovereigns; and, as it appeared, that in the year 1760, when our late venerable Monarch succeeded to the throne, a deputation of five ministers and one elder had presented an address to his Majesty from the Commission of the Church of Scotland, Dr. Nicoll moved, that a similar deputation should now be appointed for the same purpose—of whom, he added, the Moderator of the Church, Dr. M'Farlan, would, of course, according to precedent, be one. The Commission having assented to this motion, four other clergymen were proposed by the Moderator, as Commissioners for presenting the address, whose names, he said, had been suggested to him by his friends. And no objection being offered to the nomination, Dr. Inglis moved, that the Procurator, the principal law officer of the Church, should be added as an elder to the deputation, which accordingly was appointed



to consist of the following members—the Moderator, Sir Henry Moncrieff Wellwood, Bart., Dr. Grant, Dr. Inglis, and Principal Nicoll, ministers, and John Connell, Esq., elder. Two of these clergymen were not members of the Commission, but their appointment was found to be justified by the precedent of 1760, which had been sanctioned by the Assembly, 1761. It was afterwards resolved, on the motion of Dr. Inglis, that a Commission, in due form, should be prepared by a committee appointed for the purpose, and be subscribed by the Moderator, empowering the above-named Commissioners to present the address which had been adopted by the Commission.

A difference of opinion having lately prevailed between some of the clergy of Bristol, respecting the manner of administering the Holy Sacrament, the venerable diocesan has addressed to them the following letter:—

*Trinity Lodge, Cambridge,  
March 30.*

REV. SIR,

Having been informed that several clergymen in my diocese have adopted an irregular manner of administering the Sacrament of the Lord's Supper, by delivering the Holy Elements, and pronouncing the words which accompany them to more than one person at one time; and having given the subject my most serious consideration, and consulted others of the bishops thereupon; I must require all clergymen of my diocese to avoid the aforesaid irregular practice; to lay it aside, if they have at any time adopted it; and to conform exactly in this case, as in all others, to the directions given in the Rubric.

I remain, Rev. Sir,

Your ever affectionate brother,  
W. BRISTOL.

#### *Church Promotions.*

*Dublin, March 29.* Dr. Bennet, Bishop of Cloyne, is to be translated to the archiepiscopal see of Dublin; the Bishop of Ferns (Dr. Jocelyn, brother of the Earl of Roden) will be removed to Cloyne, and the Bishop of Killaloe (Lord Robert Tottenham, D. D., only brother of the Marquis of Ely) to Ferns. The Hon. and Rev. A. G. Legge, uncle to the Earl of Dartmouth, and Archdeacon of Winchester, will be the new Bishop of Killaloe. *Dublin Freeman's Journal.*

#### MISCELLANEOUS.

#### *Trial for a singular Heraldic Forgery.*

March 17, Mr. WILLIAM RADCLIFFE, Rouge Croix Pursuivant of Arms, was

tried at the *York Assizes*, upon an indictment charging him with having, in the year 1801, forged, in the Parish Register of Ravensfield, in that county, an entry, purporting to be the marriage of Edward Radclyffe and Rosamunde Swyft, 24th of February, 1640; and with having set forth such false entry in a pedigree presented by him to the Herald's College, whereby he had pretended to shew his own descent from the ancient family of Radclyffe, formerly Earls of Derwentwater, with a view to impose upon the College, as well as upon the Governors of Greenwich Hospital, in whom the forfeited estates of that noble family were vested. The Register was produced, and it appeared that the Rev. Thomas Radford, the Curate of the parish, at the time of the interpolation, and since deceased, had, in February 1802, attested the entry to be a forgery. The persons who had had the custody of the Register proved the time and place of the forgery; and Norroy, King of Arms and Register of the Herald's College, and York, Richmond, Somerset and Windsor, Heralds, and Portcullis Pursuivant, were examined, and proved the hand-writing to be that of the Defendant, and the circumstances attending the discovery. Mr. Locker, Secretary to Greenwich Hospital, produced two memorials addressed by the Defendant, in 1810 and 1816, to the Governors, for a beneficial lease of a considerable estate, anciently belonging to the noble family in question. There were also produced from Christ's Hospital a memorial and pedigree, presented by the Defendant in 1809, whereby he had succeeded in obtaining admission for his younger brother upon the foundation of that charity, as being of kin to the Founder, King Edward VI.; and in which pedigree, the said marriage, so forged, was asserted, and the descent of the Defendant drawn from it.

Mr. SCARLETT opened the case in a luminous speech, in which he pointed out the enormity of the offence, and a variety of other fabrications in Defendant's pedigree, which, he stated, he was prepared to prove by several witnesses then in Court. He further observed upon the importance of the case, not only as it affected the character of the members of the Herald's College, but the general interests of the public; and said that it had not been brought forward to answer any vindictive purpose, but to protect an honourable body from the stigma which might attach to it from the improper conduct of one of its members, and to shew that the valuable records entrusted to their care would not be neglected by those appointed to preserve them.

Mr. Serjeant HULLOCK made an able

speech for the Defendant, but called no evidence for the defence.

Mr. Justice PARK summed up in a comprehensive charge to the Jury, in which he stated the law as applicable to the case, and said, if the forgery had been committed in a Parish Register of a date subsequent to the Marriage Act in 1753, it would have constituted a capital offence; but that, in the case before the Court, it was only a misdemeanour at common law.

The JURY retired for about a quarter of an hour, and returned with a verdict of GUILTY; whereupon Mr. Justice PARK sentenced the prisoner to pay a fine of £50, and to be imprisoned in York Castle for the term of three months.

SOCIETY FOR THE SUPPRESSION OF VICE. The Committee of this Society have put out an appeal to the public, for pecuniary aid, in which they state—"that within the last four years, they have been compelled, in order to preserve the public morals from further contamination, to institute no less than *Eighty-five Prosecutions* against offenders of various descriptions, ALL of which have led to conviction, or to recognizances by the respective parties, that must prevent the "*repetition of similar*," (the Committee evidently mean, "the repetition of the same") "crimes. They have checked the sale of Toys and Snuff-boxes, with abominable devices, which were imported in *immense quantities*, from France and other countries. They have caused the whole stock in trade of some of the most shameless and abandoned traffickers in *obscene Books and Prints*, amounting to some thousands, to be seized; and have also destroyed no less than *fifty expensive copper-plates*, from which impressions of the latter were from time to time supplied; and, lastly, they have brought to condign punishment that *most audacious offender* CARLILE, who, notwithstanding repeated indictments found against him, still persisted in selling works of the foulest sedition, and the most horrible blasphemy that ever disgraced a Free Press, or outraged the Principles and Feelings of the British Public."

The NEW PARLIAMENT assembled on Friday the 21st inst., when Mr. Mannors Sutton was rechosen unanimously, as Speaker of the House of Commons.

On Saturday the 22d inst. the CONVOCA-TION of the Bishops and Clergy of the Province of Canterbury assembled at the

Chapter House, in St. Paul's Church-yard. This is now a harmless assembly.

#### LITERARY.

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I believe in the wise and powerful

sovereign national Congress, creator of Spanish liberty and of the present constitution which governs us with so much success and energy: I believe in Ferdinand the VII., our only King; that he was begotten by his father Charles the IV., born of his mother Maria Louisa; that he suffered under the power of the tyrant; was outraged, oppressed and enslaved; that he descended from the throne, and on the third day was carried into France; that his innocence rose to heaven, and he is seated on the right side of the hearts of his subjects, from whence (France) he came in spite of rebels and traitors. I believe in the spirit and union of generous Spain,—in the holy cause she defends,—in the communion of Spaniards, and forgiveness of those who repent and become faithful. I hope in the resurrection of ancient Spanish virtue, in the ruin of selfish men, in the triumph of our enlightened constitution, in the punishment of those who kindle the fire of discord, and in the life and bliss everlasting of the Peninsula. Amen.

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speech for the Defendant, but called no evidence for the defence.

Mr. Justice PARK summed up in a comprehensive charge to the Jury, in which he stated the law as applicable to the case, and said, if the forgery had been committed in a Parish Register of a date subsequent to the Marriage Act in 1753, it would have constituted a capital offence; but that, in the case before the Court, it was only a misdemeanour at common law.

The JURY retired for about a quarter of an hour, and returned with a verdict of GUILTY; whereupon Mr. Justice PARK sentenced the prisoner to pay a fine of £50, and to be imprisoned in York Castle for the term of three months.

SOCIETY FOR THE SUPPRESSION OF VICE. The Committee of this Society have put out an appeal to the public, for pecuniary aid, in which they state—"that within the last four years, they have been compelled, in order to preserve the public morals from further contamination, to institute no less than *Eighty-five Prosecutions* against offenders of various descriptions, ALL of which have led to conviction, or to recognizances by the respective parties, that must prevent the "*repetition of similar*," (the Committee evidently mean, "the repetition of the same") "crimes. They have checked the sale of Toys and Snuff-boxes, with abominable devices, which were imported in *immense quantities*, from France and other countries. They have caused the whole stock in trade of some of the most shameless and abandoned traffickers in *obscene Books and Prints*, amounting to some thousands, to be seized; and have also destroyed no less than *fifty expensive copper-plates*, from which impressions of the latter were from time to time supplied; and, lastly, they have brought to condign punishment *that most audacious offender* CARLILE, who, notwithstanding repeated indictments found against him, still persisted in selling works of the foulest sedition, and the most horrible blasphemy that ever disgraced a Free Press, or outraged the Principles and Feelings of the British Public."

The New PARLIAMENT assembled on Friday the 21st inst., when Mr. Manners Sutton was rechosen unanimously, as Speaker of the House of Commons.

On Saturday the 22d inst. the CONVOCA-TION of the Bishops and Clergy of the Province of Canterbury assembled at the

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ient contention has been raging on the subject of the Trinity, occasioned by the known sentiments of Mr. Samuel Eddy, a member of the ancient Baptist church. This gentleman is of great respectability. He was educated at Brown University, (R. I.) and twenty years ago received at that institution the degree of LL.D. Twenty-two successive years he was the Secretary of the State of Rhode Island, and now he is a representative of that State in Congress. His learning and talents, as well as character, are highly spoken of. The church with which he was connected, called upon him to state his religious views. He did so, and chiefly in Scriptural language; but protesting against the right of his brethren to make inquisition into his creed. This paper not giving satisfaction, he drew up a longer and more argumentative statement, in which he avowed and defended the general principles of Unitarianism. He was, in consequence, forced out of the church by a vote of the majority. This we learn, through the kindness of Dr. Evans, from a private letter and from a pamphlet, of which the second edition is before us, entitled "Reasons offered by Samuel Eddy, Esq., for his opinions, to the First Baptist Church in Providence, from which he was compelled to withdraw for Heterodoxy." With this gentleman the controversy will not stop; other persons are suspected; and we confidently hope, that on a spot where Liberty has been long planted, Truth also will at length and for ever take root.

#### GREECE.

*Athens Bible Society.* (From the Correspondence of Dr. Pinkerton with the B. and F. Bible Society.)

"At the first sight of Athens, the birth-place of those arts and sciences which have contributed so much to meliorate the condition of Europeans, and render their quarter of the world superior to all others, one is filled with sensations of wonder and regret at the view of the Acropolis, the Academic Groves, the

Temples of Minerva and Theseus, the Areopagus, with the surrounding mountains of Hymettus, Pentelicus, Parnes, Egaleos and Cithæron; the mind retires into the ages of antiquity, and the memory brings up before it a multitude of images of the greatest men and the grandest events recorded in profane history. But it is not in an epistle of this kind that I can indulge in feelings and reflections on these remembrances of Attic greatness: I have a theme of a different kind, and one which is still dearer to my heart than even that which I have now touched. I have news to communicate which will fill your hearts with joy: Athens also is become the seat of a Bible Society!

"This was an event which I dared not anticipate before my coming here! and which I did not even find myself at liberty to propose to a single individual, until the third day after my arrival. But the God, whose we are, and whom we serve in the cause of the Bible, can make all hinderances give way, and erect monuments of his mercy wheresoever he pleases.

"The Athens Bible Society was formed yesterday. The Committee is composed of twelve of the most respectable men in the city—all Greeks. The Archbishop, though absent at Constantinople, was nominated President of the Institution, which honour, it is hoped, he will not refuse to accept; Mr. Logotheti, the British Consul, and Mr. Tirnaviti, were elected vice-presidents; with six directors, two secretaries and a treasurer.

"The immediate sphere of this Society's usefulness includes Attica and Bœotia, with the neighbouring isles of Eubœa, Salamis, Egina and others. The Directors seem impressed with the necessity and utility of making the modern Greek Testament a school-book, and of supplying the clergy, who are greatly in want of the Scriptures, both for their churches and their people, with the ancient and modern Greek Testament."

## CORRESPONDENCE.

Communications have been received from Captain James Gifford; Messrs. Fullagar; Howe; Barham; and from Anon.; I. S.; S. C.; Clericus; M. W. T.; Amicus; and Impartial.

G. M. D.'s Letters are put into the hands of the Secretary to the Unitarian Fund. The Letters signed E. S. are intended to be inserted.

The wish of the author of Verses on the New Year shall be complied with.

The Volumes of the Monthly Repository have been received from Chatham, and an answer will be sent in a few days.